

The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD

MICHAEL WILLIAMS, Editor
JOHN J. O'CONNOR, Acting Managing Editor
MARY KOLARS, Assistant Editor

JOHN F. MCCORMICK, Business Manager



EDITORIAL COUNCIL

JOHN J. BURNS
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1937, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y.
Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879.
United States: \$5.00; Canada, \$5.50; Foreign: \$6.00. Single copies: \$.10.

VOLUME XXVI

Friday, October 15, 1937

NUMBER 25

CONTENTS

Mr. Black Comes First.....	559	Little Poem for Dusk (<i>verse</i>)....	Frances Frost	572	
Week by Week.....	560	Fantasia on a Movie.....	John Bunker	573	
Renting Gadgets.....	George K. McCabe	563	Communications.....	574	
The Dark Armies (<i>verse</i>).....	Jessica Powers	564	Seven Days' Survey.....	576	
Natural Perfumes.....	Robert Sparks Walker	565	The Play.....	Grenville Vernon	580
Life in Nationalist Spain.....	Nena Belmonte	567	The Screen.....	James P. Cunningham	580
The Chain Gang.....	Floyd Keeler	568	Books.....	Philip Burnham, Joseph J. Reilly, Gerald Raftery, Emmet Lavery, Agnes Repplier, James A. Magner	581
The Fifth Century.....	F. E. Lally	570			

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

MR. BLACK COMES FIRST

HUGO L. BLACK took his seat as a justice of the Supreme Court of the United States on October 4. He did not swear the customary oath in open court prior to assuming his new duties, having already fulfilled this requirement in private immediately after receiving his commission from President Roosevelt last August. His first official act was to hear two separate but similar motions which challenged his right to the office. Thus ended the first chapter of a deplorable episode without precedent or parallel in the history of this republic.

The most vivid and lasting impression we have derived from a study of Mr. Black's public career has been that the new justice consistently sacrificed every other consideration to the promotion and advancement of his own personal desires and ambitions. His radio broadcast did not in any way weaken that impression. On the contrary, the issue of Mr. Black's personal integrity still re-

mains, in our opinion, the real issue in the current controversy.

It has frequently been emphasized by friends of the new justice that membership in the Klan was the price all candidates for public office in Alabama fifteen years ago had to pay if they hoped to be victorious at the polls. Granted. Some men, however, notably the late Senator Oscar Underwood, thought the price too high since it necessitated a denial and a repudiation of the most sacred principles of American democracy.

Mr. Black evidently thought otherwise. He deliberately joined an organization which was the incarnation of bigotry, intolerance and contempt for the ordinary judicial processes of government. Two years later he resigned from the Klan—not because he repudiated its principles but, so far as we are able to judge, to facilitate his campaign as a Klan candidate for the Senate. Following his nomination, which, in Alabama, is equivalent to

an election, he accepted a life membership card in the Klan whose principles he had, in his own words, "sought to advocate." In the unhappy choice between the Ku Klux Klan and the Constitution, the latter was shamefully relegated to a position of merely secondary importance. Mr. Black's candidacy came first.

During his Senate career, Mr. Black spoke out strongly against the confirmation of a man who had been nominated for the Interstate Commerce Commission and who was alleged to have had some kind of association with a railroad.

"Show me the kind of steps a man made in the sand five years ago," he said, "and I will show you the kind of steps he is likely to make in the same sands five years hence. Show me the course he was pursuing then, and, unless there has been a cataclysm which has absolutely changed his character, I will show you the course he is going to follow in the future. It is merely according to the law of nature; it is written on the human heart. It is inscribed on the tablets of the external government—the government of nature."

We could find no reason to quarrel with Mr. Black's ambition to achieve success as chairman of a Senate investigating committee and thus advance, in some measure, his political fortunes. But he should not have permitted telegrams to be seized by the committee. That unrepented act was typical of a Kleagle but scarcely worthy of a United States Senator. Mr. Black's ambition had unfortunately come into conflict with that provision of the Constitution which specifically guarantees the citizen against unreasonable searches and seizures. A Circuit Court of Appeals later denounced these lawless tactics.

When the President, acting upon an unfortunate impulse of the moment, notified Mr. Black that he had been selected from a large group of possible candidates for the exalted office of Supreme Court justice, the gentleman from Alabama was again confronted with a difficult decision. Should he remain silent or inform Mr. Roosevelt of his Klan affiliation or past affiliation? The first method of procedure involved a betrayal of trust and confidence. But a position on the bench of our highest tribunal was within Mr. Black's grasp and he chose to advance himself at whatever cost to the leader of his party and the executive head of our government.

During the brief Senate debate on the surprise nomination, the question was raised as to his association with the Klan. Certain of his colleagues asserted that he was not and never had been a member of the barbarous fraternity. Mr. Black, in our opinion, could not, from an ethical point of view, remain silent. By refusing to speak he permitted certain of his colleagues, however unknowingly and unwittingly—we reserve the strange case of Senator Borah for future consideration—to

deceive President Roosevelt, the Senate and the nation. Upon a false assumption, which Mr. Black did nothing to destroy, the tragic nomination was confirmed. In this instance, as in every other instance of record, Mr. Black came first.

While in Europe, the new justice had ample opportunity to make a positive statement regarding serious allegations that had been published in the American press. Without the slightest regard for the reputation or the feelings of those who had suffered an injury and an injustice at his hands, he preferred to continue his vacation as freely and as pleasantly as circumstances and a guilty conscience would permit.

Shortly after his return to the United States, Mr. Black decided to address the nation over the radio. He had become a member of the Klan and had espoused Klan principles in order to win a seat in the Senate. He now had to disavow these same principles in order to placate, if he possibly could, an aroused and outraged public opinion. Mr. Black's long experience in trimming his political sails to fit the prevailing wind stood him in good stead.

The American people do not want a Klansman, or a former member of the Invisible Empire, on the Supreme Court bench. They do not want an apostle of lawlessness, or a former apostle, to pass judgment upon their precious rights and liberties under the Constitution. They do not want the Court, at a time when faith in our democratic institutions is an imperative necessity, to suffer a tremendous loss of prestige. All these considerations, however, must take second place. Mr. Black comes first.

Week by Week

MANY houses in Chicago and New York financial districts have discharged one-third of their employees, cut salaries from 20 to 50 percent. Administration experts discounted the stock market price drop of recent weeks as a business barometer and minimized the decline in industrial production. Trying valiantly to banish fear and uncertainty, they emphasized the acute shortage of residential housing, pressing needs for railroad equipment and increasing demand for more electric power. These demands will undoubtedly necessitate large capital expenditures. The announcement was also made that resignations of young men from Civilian Conservation Corps to enter private employment have been more numerous in recent months than at any time in the four-year history of the corps. Simultaneously, however, the voice of William Green was raised in a declaration of war against the C. I. O. There is considerable evidence of an

The
Trend of
Events

improvement in economic conditions in all parts of the country; but this steady, wholesome progress will be seriously jeopardized by a civil war in labor ranks. We can only express the hope that Mr. Green and Mr. Lewis will arbitrate their differences and thus give a practical and necessary demonstration of the round-table method of settling disputes.

THE ENCYCLICAL on the Holy Rosary just issued by His Holiness, Pope Pius, embodies, according to the English résumé, the deep simplicity of Christianity which is countered so stubbornly by the complications of public affairs and the spurious simplicisms of violent philosophies of life. The Pope is far from accepting the "either or" politics which the totalitarians of Left and Right assert cleanly separates the universe. He deplores the crisis "due to forgetfulness of God," with Communism on the one hand, and on the other "the cult of the State," following which men "forget wisdom of the Gospels and exhume pagan errors and morals." We never found that the "ultimate issue" is made manifest by barricades and battle lines. We deny the contention of Communists and Fascists that you must be "really" either one or the other. This encyclical, indeed, seems to point to another dividing line, which we believe would be more genuine. Some heed and some do not heed the call to "meditation on the holy mysteries of the life of Our Lord and His Blessed Mother," which "will light again the hope in goods eternal and will enable us to reciprocate the love of Christ, Who suffered so much for us, by new and more generous love of Him and of our neighbor." Simplicity can be achieved by cutting off what opposes a narrow view of life, or by concentrating on the core of life. The devotion of the rosary (and undoubtedly Christian wisdom) "requires, indeed, a simple and pious mind, but, precisely for this reason, it educates the Christian unto a spirit of humility and that childlike simplicity which is spoken of in the Gospel." There is hope in this simplicity; none in the simplicity that comes ruthlessly from "forgetfulness of God."

IN A STATEMENT issued to the New York *Times*, commenting on the open letter issued by 150 Protestant clergymen, educators and laymen on the pastoral letter of the Spanish hierarchy, we expressed the belief that the distinguished gentlemen had been thoroughly and completely hoodwinked on the real issues in the Spanish Civil War. It is noteworthy that a committee consisting of members of British Protestant churches was formed in London a short while ago "in order to cooperate with

the Roman Catholic Church with a view to presenting a united Christian front against the Red menace to Christianity, to deal with certain fallacies which are diverting the national sympathy of the British people from the victims of the present anti-Christian campaign in Spain, and to give practical expression of sympathy with these victims." The American Protestant group sharply criticized the Spanish hierarchy for saying not a word about "the systematic destruction of the Protestant missions which have grown up in Spain since the republic was established," and "the execution of many Protestant ministers by the Rebels." The British Protestant committee asserted that the statement that Protestant churches have been suppressed in Nationalist territory is false. General Franco, the committee pointed out, affirmed in a February broadcast that he stands for freedom of conscience and religion. He also stated to Sir Walter Maxwell Scott early this year that under his rule Protestants should be assured complete freedom to practise their religion. Finally, General Franco's official representative in London authorized the chairman of the committee, Sir Archibald Ramsay, to write a categorical assurance in this sense, giving as an instance "the fact that the Protestant church and schools in Salamanca had recently been restored to Protestants since he had gained power in that city." We are of the opinion that, before assailing the Spanish hierarchy, the American Protestant group should have added to their scant knowledge of Spanish affairs by communicating with their British co-religionists.

ACCORDING to S. Burton Heath, *World-Telegram* staff writer, campaign strategists for Jeremiah T. Mahoney have decided to make a drive to unify the Catholic vote against Mayor La Guardia on the theory that "the Catholic Church's long opposition of Communism, Socialism and Radicalism in general can be turned into a useful bloc of anti-La Guardia votes." We are of the opinion, assuming the accuracy of the report, that Mr. Mahoney's strategists are laboring under a serious misapprehension if they hold that the Church disapproves of radicalism as such. Certainly the papal encyclicals on labor are as profoundly radical, in the proper sense of the word, as is Marxism. Indeed, the Holy Father points out that many abuses which have inspired Communism likewise should inspire in the Catholic laity an ardent desire to reform current abuses in our social and economic system. Mr. Mahoney's ill-advised campaign tactics would seem to align the Church with reaction and complacency. We are not writing a brief for Mr. La Guardia or against Mr. Mahoney; but we do like to keep the record straight.

Two
Opinions

Catholic
Radicalism

ON SUNDAY, October 17, two young men and two young women from every parish in the Diocese of Fort Wayne will assemble in that city for the purpose of discussing and analyzing, in the light of Christian principles, such basic modern problems as peace, labor, politics, education, social work and marriage and family life. Adults, we are informed, will be present to serve in a directory and advisory capacity; but the conference will be essentially for and by young people. Most foreign countries have youth movements. What is more to the point, every effort is being made to indoctrinate our youth with the alien and fanatical gospels of atheism and racial superiority. If only for that reason, a youth organization that upholds the fundamental principles of Christianity and American democracy is imperative. An American youth program, as Anne Sarachon Hooley emphasized in a series of national radio broadcasts, must open to those who use it an understanding of recreation in the wider sense. It must produce a cultural appreciation, an intellectual balance. It must furnish vocational guidance. It must develop spiritual integrity. Youth, in return, can make a valuable contribution to our national life by a courageous and articulate apostolate which would have for its immediate objective the propagation and the practise of the two great commandments of love of God and of our neighbor.

IN A MUCH-DISCUSSED address to Catholic educators, President Hutchins of Chicago University once told them that they, who with their complete philosophy should be leaders, were mere followers; that they had consistently imitated "the worst features of secular education"—meanwhile leaving its one admirable feature, serious scholarship, unchallenged. These fighting but on the whole perhaps salutary words are made the text of an even more provocative article in the current *Catholic World*, "Catholic Leadership in Education," by Reverend Alfred Schnepf, S.M. Father Schnepf does not speak as the mere critic anxious to criticize; he does not fail to allow for the manifold practical difficulties in the path of American Catholic educators, nor does he omit to make due qualifications and admissions of positive progress and steadily improving standards. But he is convinced, nevertheless, that the list of failures and errors he draws up against our system is too long and too true for comfort. In outlining his analysis of what he conceives to be our basic faults, we hope to direct the attention of serious readers to the article in its entirety. We present his charges not as being necessarily unanswerable, but as being certainly stimulating and worthy of thought.

FATHER SCHNEPP feels that we are "usually about twenty years behind the times" in curriculum and method, in great part because "many Catholics seem in principle opposed to any change"; until, waking up too late to the worth of some discovery, they spend "a period of feverish activity trying to catch up" in the "vague desire of being up-to-date." Next, he charges that we have no clear idea, based on careful study, of the relative value of various teaching methods as applied to our widely varying types of schools. We have—words which look a little strange—"too great indifference to external success": the old charge of other-worldliness at the expense of legitimate this-worldliness. "It is a case of too great concentration on the ultimate ends, with not enough on the intermediate ends and the means"; and, adds Father Schnepf, by way of rounding out the observation, all this is in his opinion "more specifically true of religious." Then there is, he asserts, a practical stultification of effort which we allow to come over us because of "the assured possession of unchanging truth"; there are jealousies between groups and between individuals; finally, there are our own bigotries, i. e., our suspicious approach to the outside world and failure to take its positive value for what it is really worth. As we have said, these points as well as their more positive context deserve intensive consideration. Undoubtedly the attitude of free criticism will have to grow among us if our educational system, the fruit of so much effort and the bearer of so much promise, is to grow also. For criticism is necessary to the vigorous life of any human institution.

FORMER contestant, defeated, for the America's cup, and brought back across the Atlantic this year as a pacemaker for Endeavour II in the same effort (defeated Endeavour I once more), Endeavour I almost immediately afterward rose to sea-going heights. For when this slim little yacht started her dejected trip back home, she was in tow, being thought altogether too pretty and fine to make her way alone in deep waters. The towline was snapped by a gale off the New England coast, and there ensued a fearful storm, followed by days without end in which no news at all was heard of the small yacht. The world gave her up as lost. Only the most desperate hope survived. But she was so cunningly built and so finely manned that she came through those waters unharmed, finally coasting airily into her home berth to the tune of England's cheers. If ever cheers were deserved, those are. We on this side of the Atlantic salute the miracle of oaken-hearted men and steel-hearted craft as deeply and willingly as even the Britons, to whom she comes home covered with a glory that no mere cup retrieved could possibly bring.

RENTING GADGETS

By GEORGE K. McCABE

JUST as the Supreme Court's NRA decision was merely the sealing of the casket, so too in the TVA cases the Court may be late for the wake. The four-year span of the TVA has frightened recalcitrant power companies into conformity with the Roosevelt program of universalizing access to electric service so that it has already accomplished its purpose. The public utility managements have been surprised to find that the small customers, the share cropper and filling-station attendant, can be transformed into profitable subscribers. However, all the onus for the delay cannot be laid on the public utility concerns. Their accomplices in the economic crime of depriving the \$1,000 family of the use of labor-saving devices may be specified as follows: high installation charges, heavy finance company levies, a margin of 400 percent between the cost at the appliance factory and at the retailer, high cost of "servicing," the inequity of the "liquidated damages" clause in conditional sales contracts, and the wide disparity between the monthly instalment charge and the utility of the appliance to the poor family. These are not the sins of the maligned power trust. Furthermore, the power monopoly has done its part in volunteering substantially lower rates.

In regard to lower rates, progressive companies have a two-block schedule, \$.05 or \$.06 per kilowatt hour for the power which the average family in the territory uses per month and \$.03 per kilowatt for all power taken in excess of that.

Equally helpful have been the efforts of the administration to effect reductions in the cost of electrical appliances. For example, when the manufacturers said it was impossible to turn out a \$110 electric refrigerator, the directors of the TVA set out to draft plans for the manufacture of electric refrigerators for the home. Then Westinghouse, General Electric and those who look to them for price leadership capitulated.

But lower rates and cheaper appliances are not enough to give the poor family access to "the modernized home." What good is a reduction in the cost of operating a refrigerator from \$2 to \$1 a month if the instalment payments on a \$120 box plus the financing charge and the service fee amount to \$10 or \$15 per month? A filling-station attendant receiving from \$60 to \$90 per month cannot load his fragile income with this payment, let alone instalments on a washing machine and a dishwasher. The obvious solution lies in the substitution of a monthly rental for the instalment purchase. This has virtually become

the popular method in the automobile field. The person who turns his car in as soon as it is paid for, is legally and actually a tenant, not an owner.

The rental plan, an accepted institution in England and Australia, has so far made little headway here. Custom and tradition keep us from accepting the axioms of economics as applied to this field, just as stupid prejudice deferred the democratization of consumer credit through the instalment sale until the automobile dealers made it respectable. And I am convinced that the monthly rental payment is bound to supplant the down payment plus instalments on the purchase price plan. This conviction may seem to be of no significance whatever in the world scheme of the reader, so allow me to give an illustration of the new rental instead of instalment purchase plan.

A new water heater that costs only \$.10 a day is jangled before the eyes of a prospective buyer, and customer resistance to the heavy capital outlay involved is broken down. The May Oil Burner Company reports an increase of 250 percent in sales in 1935 as compared with a 40 percent rise in trade as a whole. The improvement is attributed largely to the mere difference in quoting the terms of sale.

Furthermore, let the sceptic notice the indications everywhere of a wholesale tendency away from adventuresome spending toward monthly budgeting. For example, instead of buying in an impulsive fashion when overtime or regular employment is in sight, the proper plan, from the economic point of view, is the rental of new comforts and gadgets. True these items of equipment have to be rented on some kind of term, presumably for at least a year to protect the owner from wholesale and unpredictable turn backs.

The plan in vogue in Brooklyn is a case in point. On the free installation of an electric stove the subscriber pays \$11.70—the rental charge not for the first but for the second six months of use. Thereafter he pays monthly the regular charge for the use of the stove during the first six months, i. e., \$1.45 a month. By such ingenuity the company is protected from capricious decisions on the customer's part; similarly the customer is saved from an impulsive decision and high pressure selling.

According to this plan after four years of rental payments the stove becomes the customer's. This is a compromise measure. The stove presumably has a useful life of at least five years and therefore should be rented on that basis. However, this is advanced reasoning as may be seen from the fact that the Brooklyn Edison Company

had no success in using the rental plan—the customers can think only in terms of purchase.

However, another concern has been more successful. The power company in Aurora, Illinois, canvassed all the substandard customers with a proposal to lease them electric refrigerators. The cost approximated the cost of ice, \$.10 a day, payable monthly. Because these boxes are standard equipment the company authorizes its salesmen to write across the face of the rental contract a ten-day cancellation clause without penalty or indemnity to the company.

The refrigerator in question costs at retail \$120, a large outlay for the \$1,000 family. However, the credit department of the utility company had to refuse contracts to only 4 percent of the substandard customers who wanted the refrigerators. They were judged not on their ability to pay \$120 on the instalment plan, probably \$13.50 a month for a year, but on the basis of the addition of \$3 a month to their electric bills. And the latter is not a new charge on their budget but the substitution for payments formerly made to the iceman.

This type of rental plan is making its début in the public utility appliance field in an attempt to meet the direct competition of the more efficiently distributed automobile. The appliance industry not only lacks the rental plan, available to the motorist, but the industry is also plagued with a number of outmoded methods. They can all be readily obviated by the rental plan. How serious are the drawbacks to effective distribution of electric appliances may be seen from a brief summary.

The proliferation of middlemen in this field, coupled with the traditional adherence to the channels of distribution, has been a marked hindrance to the modernization of the American home. Most obsolete in this set-up is the retail agency, the appliance dealer, the moribund hardware store, and the department store with its super-overhead. These retail interests have in some states like New York succeeded in passing legislation to prohibit the public utility companies, the only efficient handlers of such goods, from distributing these wares. In some places the dealers have succeeded in forcing the utility companies to bill the equipment through a dealer, although the whole process of sale is performed by the utility concern. If the provision of labor-saving appliances were put on a rental basis, the utility concern would then be the only agency which could handle the sales.

Another problem that has been raised in this field is the "servicing" of appliances sold by dealers. It is now an established rule that mechanical appliances must carry a guarantee of performance. The "handy man about the house" is as rare now as the home medicine book. The independent dealer or department store is not in a position to

handle this phase of the work. Yet for an established utility concern the cost is so small that the Alabama Power Company provides this service free on all electric appliances used by their customers regardless of the place of purchase.

A closely related problem, the cost of installation, is obviated by the rental plan. Many a prospect for a water heater, dishwasher or whatnot has been sold on every feature of the proposition so attractively set before him except the installation cost. That this is a real obstacle may be illustrated by the cost of installing an electric cooking stove—about \$45. Such is the cost when the work is done by a plumber or steamfitter of the neighborhood as an individual job. The power company is able to do the installation with their own men for much less. Even if they use the nearby craftsman under a quantity contract the cost is cut in half.

In conclusion it must be admitted that the influence of the TVA and the closely related schemes of the administration has been widespread despite its ever-imminent demise. Since the inception of the TVA, 2,330,000 customers have been added to the lists of the electric utilities; the average household now uses 25 percent more electric power than was used four years ago, and the cost has declined 30 percent. When enlightened management and a public emancipated from the shibboleth, "Ownership equals respectability," cooperate, then the evils of the public utility systems will be as dead as slavery or bimetalism.

The Dark Armies

I hear all night the feet marching in Moscow,
I hear them marching in Spain and in Berlin.
They forge a pathway that the Powers of Darkness
May send their multitudinous armies in.

I hear in Mexico their furious rhythm;
It flows along, a most assiduous sea.
Even in our own unsuspecting city
They rise whose enemy is Deity.

Of the Church Militant we are the soldiers
Under the banner of the Prince of Day,
And while the enemies besiege the fortress,
Shall we be lesser patriots than they?

We have in faith the white swords of petition,
Weapons of grace that tide of hate to stem,
And we are led by an Eternal General
Whose love can block all mortal stratagem.

This is no human siege; we must not slumber.
Men pillage, but our war is not with these.
We fight, not flesh and blood; today our battle
Is waged with Powers and Principalities.

JESSICA POWERS.

NATURAL PERFUMES

By ROBERT SPARKS WALKER

I LIVE within less than ten minutes' walk of a factory that makes cant-hooks. At one end of this building, by a sidewalk, are stacked large green hickory logs, and inside, these are sawed into handles for fitting on to cant-hooks before they leave the plant. The hickory room of this factory is one of the most pleasant places that I have ever passed, and I rarely go by it on foot without halting as long as I can to breathe the delightful odors that permeate the surrounding atmosphere. Years ago I reveled in chewing the flexible inner bark of a green hickory tree, but the refreshing fragrance that arises from freshly sawed old veteran hickory logs is far richer than the agreeable flavor of the inner bark is to the tongue and to the palate.

As I stand in that elysian-scented place, I often doubt that we have many wild flowers whose perfumes excel the pleasing odors that the green hickories offer. How I do begrudge the loss of it all, because only a few workmen are enabled to enjoy it.

While inhaling this delicious nasal elixir, I see the proud old hickory trees being sawed, shaped and dressed, and when they are fitted to the steel hooks, away they go commissioned as instruments of destruction of their most stalwart brothers left in the forest. They assist in bringing the fate that has been theirs not only to the hickory but to other valuable trees that may be used for spokes, hubs, ax handles, saw handles and wagon tongues. It is only a dead hickory, however, that lends its aid in the destruction of its brothers! Is not the same thing true of mankind? Surely the man who engages in a business that destroys his brothers is spiritually and fraternally dead!

When I purposely stand in a convenient place for reaping a harvest of pleasant natural perfumes, I am reminded of the greenish colored flesh flies that gather about a leaky gas pipe, apparently for no other purpose than to imbibe the peculiar odor, until they swell up and fall prostrate to the ground! We often speak of the human habits of a tree, or insect, when in truth it is the tree and insect-habits of a man, for if these were created before men's advent on the earth, then we are copying their habits instead of their exhibiting human traits.

It is now the early part of October. From my workshop window upstairs, I look down and see lilacs in bloom. The scent of the lilac blossom's perfume always resurrects in me many visions of boyhood days when in April the earth was richly perfumed with these flowers, which, I think, per-

forms a miracle in quickening the hearts of young people in springtime. The perfume of the lilac blossom is one of the richest spring odors that Nature can produce; and here I am scenting it a second time during the same year, and in autumn at that! Not more than seventy feet away stands a Keifer pear tree, with here and there a cluster of white blossoms among the ripe fruit that hangs rigid and gritty. Beneath the pear tree I capture another breath of spring perfume, but it is all the result of Nature's getting her weather program mixed up.

What can be wrong? Let us see for a moment: The month of August was so very chilly that men and women went into winter cloaks and coats, and built fires in stoves and grates. The cold spell lasted long enough to chill some of the cherry, apple, pear and lilac fruit buds, causing the starch to turn to sugar. September then came on with its weather as warm as July's, and poor trees, they do not know but that spring is here! Their starch turned to sugar, and all they had to do was to open their blossoms!

The cold weather in August performed for them what December, January and February usually do, and so at the approach of spring-like weather, they took advantage of the first opportunity and are giving us sweet odors that rightfully belong to next spring. Had it remained cold, the buds would not have opened; yet I cannot say that the buds are all lost, for some of my friends have been bringing me half-grown June apples and young pears the size of a hen's egg.

Sweet odors are as pleasant to the sense nerves as sweet sounds are to the ears. But ill scents are more difficult to tolerate than are the discordant and harsh sounds that visit the ears.

Not all the flowering plants produce a pleasing perfume. A flower that gives off freely an ill-scented odor may not grow in great abundance; therefore, its ill-smelling scent may escape human notice. I recall passing an acre bed of Arrow Arum between Knoxville and Chattanooga, Tennessee, in May, where the ill odors from Arrow Arum flowers caused the nose to lift itself up indignantly of its own accord, and remain at the apparent haughty attitude until the automobile had plunged into fairer skies. The same is true of the male blossoms of the Ailanthus tree. But the question of transporting pollen and distributing it properly with the ill-scented flowers is a serious one. This necessitates some of them mimicking decaying flesh to attract the carrion fly, since this insect is capable of cross-fertilizing its flowers.

Sometimes odors arise from the earth as if produced by a magician, which puzzles the mind completely to offer a satisfactory explanation. Where is the person who has lived on the farm, or who, after a summer shower, has passed a nearby cornfield when the stalks were tasselling and scented the strong perfume of a fully opened ripe watermelon, when such a thing as a watermelon may not be nearer than a hundred miles? An approaching rain sends its forerunner of winds laden with pleasing odors of some kinds which they harvest as they rove about thousands of square miles.

But the mind is a snobbish organ. It must be humored as a little child. As delightful as our natural odors are, yet the mind sometimes has an unhappy way of associating certain odors with certain events, and if the events are unpleasant, the fragrance, however sweet and delicate, will be an unwelcomed nasal message to receive. The hyacinth furnishes a good illustration. It has served so long to cheer the funeral room that its fragrance is not appreciated by many flower lovers, simply because its odor suggests human sorrows.

Many kinds of mint give us pleasant perfumes, and the Prairie-tea (*Croton monanthogynus*) is always a pleasant plant to scent. The foliage of *Pluchea* (*Pluchea petiolata*), which I think bears a stronger perfume than the combined strength of any two mints, is pleasing to the nostrils. It is never so quiet but that it can startle the most stupid nostrils.

Some of the shrubs possess a fragrance as sweet and pleasing to the taste as it is to the nose. Where is the person who has not enjoyed chewing bits of the stems of spice-wood and sassafras? In the South, there is a queer sort of a plant known to the natives as Scurfy, or Samson's Sankeroot (*Psoralea pedunculata*). It has a fat tap-root that tapers gradually as a doll's leg. It is quite fibrous but soft and cottony and is filled with an aroma so pleasant to the tongue that it has been used for many years as a favorite root for making into a toothbrush! The tough husk is peeled back from the sharp end as the skin is removed from a ripe banana. What a durable mop-like tooth brush it makes!

If there is one habit I am given to, which I do not seem to be able to check, it is that of stripping the foliage from the sweet-scented goldenrod, even before its blossoms appear. Its narrow green leaves make the woods as charming a place for the nostrils as its burnished taper does for the eye. Its delicate odor reminds one of licorice.

Nature constantly tempts our nostrils as well as our palates with odors so pleasing that we cannot pass them unnoticed. She seems to amuse herself by locating the natural perfume in different parts of various plants. See the caraway that places its perfume in the seeds, and how red cedar

perfumes every inch of its wood, thus giving us something out of which to manufacture cedar chests that are as fragrant as roses, and just as handsome to look on. In fact, a piece of cedar wood is far more satisfactory in one respect than a rose. The former retains its fragrance and beauty throughout its long years, while the rose fades in a few hours.

It is easy to fix the source of the fragrance in plants, but certain localities like ponds and creeks have their peculiar combinations of odors which are not always easy to analyze. But who would yearn to do such a thing? At the very beginning might not he find the creek mud and even a decaying mussel contributing their quota of gases that are attending the strong-scented convention? Even the small creek turtle that pesters the fisherman's bait so persistently, when thrown out on the bank, stirs his peculiar odor in the air so strongly that he is as easily recognized from his individual flavor as he is identified by the hard dress he wears.

In the fall of the year when the crimson-colored seed of *Magnolia* (*Magnolia grandifolia*) crawls quietly out of the seedpod and dangles by a tiny thread, what a tempting perfume Nature releases to the animals whose sense of smell is excited to activity by delicate sensations! The buttery mass that surrounds these pink magnolia seeds bears a perfume so rich, I marvel that they have escaped the eyes of the commercial observers so long.

It was one of my tasks while living on the farm to keep the fire going in the smokehouse beneath hams and shoulders and middlings suspended overhead with tough leaves of bear grass or yucca. Hickory wood made the choicest fuel, although corncobs were sometimes employed as a substitute. These fuels produced strong fumes when let burn without a blaze. Their messages were so touching that no person could remain long in their midst and maintain tearless eyes. How often the fuel-wood at the campfire on being changed to ashes pours its fumes into my face, regardless of the direction the wind is blowing, apparently for no other purpose than to rebuke me for my cruelty.

But the natural odors that come from combustion are not always tearful to endure. Frequently we have a large pile of fig twigs and leaves at my place, which we employ for starting fires. The flames will devour only a few of them until the entire room is strongly impregnated with the incense that is far more pleasing to the nose than the ripe fruit is to the stomach.

When we sit and inhale these pleasing natural odors, we do not wonder that some writers of the past seemed to be unable to mount Pegasus unless they could scent a natural perfume, even though it came from the rotting apple, or the ripening fruit of the much-despised horse nettle. And as dry a thing as dust when beaten by summer showers bears a perfume all its own.

LIFE IN NATIONALIST SPAIN

By NENA BELMONTE

TEN MONTHS in Nationalist Spain. Ten months during which I covered every inch of territory from the battle-fronts to the most remote corner behind the lines. I have reached the conclusion—shared by most writers who have visited Franco's Spain—that it is not only the courage of his troops that is winning the war but the magnificent organization and cooperation of civilians of all classes.

San Sebastian, Bilbao, Burgos, Valladolid, Salamanca, Cáceres, Seville, Cadiz and Malaga—in all of these large cities the people are enjoying an absolutely normal life. Living conditions are very inexpensive. Business is carried on as if a desperate war was not raging.

The best hotel in Seville, the Andalucia Palace, charges thirty pesetas a day for room with bath and three meals, about \$3 at the present exchange. Prices of admission to motion picture theatres range from \$.20 to \$.75. Eggs are \$.30 a dozen, sugar and rice about \$.08 a pound, potatoes about \$.02, veal \$.30 and bread a little over \$.03. Milk is about \$.08 a quart.

General Franco has always insisted on the cultivation of the soil. Nationalist Spain is therefore preparing to reap a great harvest. It has 65 percent of the wheat of the country, 68 percent of the potato crop, 75 percent of the beef, and 70 percent of the mutton and pork. It likewise possesses 67 percent of the fisheries, 80 percent of the iron ore and steel, 98 percent of the copper, 67 percent of the cement and 66 percent of the explosives.

The peseta, the money unit of Spain, shows a much greater value in Nationalist than in Loyalist Spain. On July 18, the Nationalist peseta was quoted, off the market, as equivalent to 160 French francs while the Loyalist peseta had a parity of only 42 francs.

The new state, under General Franco's leadership, gives better living conditions and wages to all working classes and, at the same time, devotes much attention to the welfare of women and children. It has frequently been asked how the war has affected the latter.

Women have discarded their former shyness and have assumed many heavy responsibilities. In communities where the peasants have departed to fulfil their duty as soldiers in the trenches, women do all the work in the fields—women from all classes, aristocrats as well as plebeians. The new Spain does not recognize class differences. All the people are closely united in serving the welfare of the country. Maternity homes have been pro-

vided for expectant mothers where they receive all the necessary medical attention and personal care needed to create a strong, healthy race.

Emergency food stations are maintained in all villages and cities by Auxilio Social, the National-Syndicalist organization which devotes all its time and energy to social welfare. Special dining-rooms have been created for children from two to twelve. Adults are fed at the Brotherhood Kitchens. Children's summer colonies have been established all over Nationalist territory. Children have been conducted on foreign tours, under the care of competent tutors and nurses, so that they may become familiar with the education, ideals and needs of other nations. Miguel Fleta, former Metropolitan opera tenor, recently supervised a tour of Italy for 800 girls and boys.

Education in both primary and superior schools is provided for all children in Nationalist territory. Teachers engaged at the moment in other tasks or enrolled as volunteers in the trenches have been called back to their posts to resume their school work. Children are brought up under a strict discipline. They are taught obedience to the orders of their instructors but they are at all times encouraged to express their ideas and suggestions for the betterment of their fellow countrymen. They have their own organizations, known as Flechas, Pelayos and Margaritas, and their own headquarters where they play and work. Those showing unusual talent are given all facilities to develop them fully. In cases where money is lacking, the State provides it so that no talent may be wasted because of lack of financial support.

Free clothing is provided for all children and adults who are in need. All requests, however, are fully investigated to avoid abuses. Investigations are usually completed within twenty-four hours after receipt of the application. This same method applies to the emergency food stations and Brotherhood Kitchens.

The new Spain demands that all able-bodied men work. It refuses to look after those who try to live off the sweat and toil of others. Employment offices are maintained at all National-Syndicalist headquarters. There is no charge for this service. Free medical care is also given to all needy people on application at the local headquarters. A great campaign against tuberculosis has been under way for a number of months, with appropriate sanatoriums at suitable places to take care of those already affected.

The Auxilio Social, spending large sums of money each month for social service work, is sup-

ported in turn by the people through monthly subscriptions and donations, either in cash or in clothing and food. Although it takes care of all Spaniards, special attention is given to the wives, mothers, sisters and children of Spaniards who have died, either fighting for or against the Nationalists. The new Spain feels that the head of the family being dead, those left behind are entitled to the help, benefits and care the State has provided for the Spanish people, for whether Red or Nationalist, all are Spaniards. Children are taught to hold no grudge against their enemies. Ideals of forgiveness and comradeship are instilled into their minds. The new State does not admit the class struggle. Youths of all classes are united as never before in the great work of building a prosperous and free Spain.

Women are active in all fields—press, social service, hospitals, schools. There is not a woman

today in Nationalist Spain who is not engaged in some sort of work for her country. This naturally has given the Spanish woman a strong feeling of independence and confidence in her own abilities. While keeping all of her feminine traits and attractions, she has become a most active and courageous worker.

The spectacle of Spain behind the battle-fronts is one well worth seeing. Magnificent organization will enable the country to end the war and resume its normal mode of living without difficulty. General Franco's social service army follows the conquering troops and reorganizes life in all villages and cities within a few days of their conquest. My residence in the country during the past ten months has convinced me that Nationalist Spain is now one of the most comfortable and safe places to live in during this period of worldwide upheaval.

THE CHAIN GANG

By FLOYD KEELER

THE RECENT comic-opera feud between the Governors of Massachusetts and Georgia regarding the exchange of prisoners has brought into the foreground once more that method of caring for convicts known as the chain gang. It had fallen somewhat out of the public eye after the "nine days' wonder" occasioned by the success of Robert Burns's book and subsequent movie, alleged to depict its horrors, thereby becoming a sort of "Uncle Tom's Cabin" on the subject—and probably just about as accurate as that famous classic.

It seems that others besides Mr. Burns have escaped from the chain gangs of Georgia. One—a Negro named Cunningham—did so and fled to Massachusetts, the home of much professed sympathy and indignation over the lot of the black man ever since its hard-headed and practical inhabitants discovered that slavery didn't pay there. The Governor of Georgia requested the return of Cunningham that he might complete his sentence. The Governor of Massachusetts refused to extradite him on the ground of the brutalities of the chain gang system. Whereupon the Governor of Georgia proceeded to parole another prisoner on the condition that he spend the period of his parole in Massachusetts. Apparently it was felt that if the Commonwealth of Massachusetts wanted Georgia's "bad niggers" she was welcome to them. And Georgia undoubtedly has a number to whom this term applies.

In slavery days it was the practise in the more northerly states to sell into the deep South any Negro who became too refractory to handle on

the smaller, more patriarchal plantations. He could be handled amid the wide cotton fields and canebreaks—and he was. Not a few such went there, and if heredity counts for anything, quite likely their descendants are inclined to get into trouble, and find themselves on the chain gang.

The chain gang was not confined to Georgia, nor even to the South. I remember, as a boy, seeing men with ball and chain attached working in the streets of the capital city of one of our progressive Midwestern states. The practise, however, has been abolished in many places, though a number of Southern states still keep it, for reasons which I shall try to outline.

It took the South a long time to recover from the economic effects of the War between the States. It had little money to spend on anything and it did not see why any great portion of that little should go to the upkeep of those who had given it trouble—those convicted of offenses against the law. Prisons cost money. Moreover, there was nothing but expense attached to having prisoners loafing in a penitentiary. It must be remembered, too, that the South had little or no equipment for any really worth-while prison labor, and all penologists recognize that idleness in prison is a breeder of conditions which nullify any possible good the incarceration of the individual might bring about. The most obvious solution, and one which appealed to everyone, was the prison camp—nicknamed the chain gang.

In describing this institution I shall draw on my memories as a youth in Virginia where I saw it at work. I shall not attempt to deny that it may

have been abused, that occasional cruelties may have been practised in some cases, nor am I a sufficiently scientific student of penology to know whether the "psychology" of the chain gang is really good or not. I shall merely state why I feel that there is something to be said for it.

The county in which my home was situated had long used convict labor in building, maintaining and repairing its county roads. These "gangs" were sent out from the penitentiary at Richmond at the request of the Board of Supervisors, and with a definite provision made regarding the upkeep and safeguarding of the prisoners. What other financial considerations there were between state and county I don't know, but the practise always seemed to meet with the approval and worked to the satisfaction of both sets of authorities.

The convicts were mainly Negroes, though some white men were occasionally found among the ones sent out. These prisoners had been convicted chiefly of more or less petty offenses, such as stealing, or for an assault generally committed in some sort of fracas, and not indicative of any habitual criminality. A man might even have committed a homicide and still be eligible to being assigned to these camps, provided he were not a vicious killer.

The camp was equipped with a field kitchen, and several bunk vans, a sort of forerunner of the trailer, long before even automobiles were invented. In these latter the men slept and at night their doors were locked, so that a single guard usually sufficed for a camp at that time. During working hours those of the gang who were engaged in tasks which did not require any great amount of movement generally wore leg chains to which iron balls were attached. This was not, as so many persons seem to suppose, an additional punishment, nor was it any indication that the prisoner so shackled was deemed particularly bad. It was merely a method of impeding any desire he might get to run away and it made it far less necessary for the guard to be likely to use the gun he carried. Also, it was in the interest of economy in the number of guards hired, and money was not easily come by with Virginia's county boards.

Neither were the guards the bloodthirsty scoundrels which fiction on the subject portrays. I daresay that there may be in Georgia still some descendants of men of the type of Jonas Wilkerson, the Yankee overseer in "Gone with the Wind," and that sort would be brutal whenever they are given a bit of authority but, as Governor Rivers protests, it is not fair to judge all wardens by the "meanest" of them. In my own region the convict guards were mostly young men who knew how to handle firearms, who were not afraid, and who undertook the job as a means of making a bit of money while waiting for some real job. My

own brother, just after the expiration of an enlistment in the army, and while awaiting an appointment to the Civil Service position he has occupied ever since, served for a short period as night guard in a convict camp near home—his "time on the chain gang," as he humorously expresses it.

The more trusted prisoners were not chained and they were given work which often took them completely out of sight of the guards, such as driving teams hauling earth or stones, going for water to a nearby spring, or even carrying messages to the "boss" of another party down the road.

All prisoners in those days wore the striped convict suit, which was something of a deterrent to escape, but which, contrary to the accepted notion, did not seemingly oppress the spirit of the wearer. In fact, some of the more simple-minded Negroes grew very proud of the distinction of wearing clothes of so much better cloth and of so much more noticeable a pattern than those to which they had previously been accustomed. Certainly none of them ever seemed in the least chagrined over them.

The members of the chain gangs looked upon themselves as highly favored prisoners, and in truth they were. Penitentiaries have never had the reputation of being pleasant places, and the country Negro, accustomed to the free outside air, found being placed behind stone walls a greatly dreaded ordeal. It was harder for them (and such were the majority) than it would be for a city man, accustomed to being shut up in, say, a business office, hours of every day. So it took good behavior to be permitted to go to a prison camp, and continued good behavior to be allowed to stay there. A threat to send a prisoner "back to Richmond" was usually sufficient to quell any incipient rebellion or sulkiness. There were no cruelties because when a man got too refractory to handle easily, he was simply shipped back to prison.

If the conduct of the members of the prison camps was any criterion, the spirits and morale were excellent. Seldom did one go by a gang on the road without hearing bursts of song, gay banter and conversation, and the passerby was generally treated to a wide grin from the prisoners and the usual salutation of "Howdy, boss."

In the evening, after the work supervisors and the daytime guards had gone off duty, the prisoners were locked in their vans, but they were not forbidden lights or obliged to keep silence until bed time. At such times one passing the camp would hear the strum of a banjo, the singing of Negro spirituals, or the excited chatter of the players in a game of cards, or maybe (I don't know) of "bones." So long as they behaved themselves the guards were not apt to interfere with anything the prisoners wanted to do in the wagons.

The work done by these gangs may not have been very efficient judged by our modern, speed-up standards, but then, neither was similar work done by Negroes hired for wages. For that matter none of us were in such a great hurry in those days, and whether bond or free, we all had the idea that there were other things in life besides hard labor.

The chain gang is passing. I suppose that is inevitable, for the labor market does not look with favor upon convict competition. Everyone in charge of prisoners anywhere knows the difficulty of finding really constructive work for them because of it. Men who earn wages want a chance to do so and they resent having what is practically free labor used in their stead. Yet, it's hard on the convict. A chance to get out in the country, to camp in a pleasant spot, and to put in one's days doing a not too hard job on the roads doesn't look a whole lot like punishment. There are thousands in our cities who are aching for just such an opportunity. They probably wouldn't want to wear the visible shackles of ball and chain, but lots of them do wear the invisible but none the less equally real ones of economic necessity.

The chain gang in my own county in those days wasn't so bad. I can imagine many an old time darky who would far rather have served his time on one of them than to be sentenced to exile in Massachusetts or any other Northern state. He at least was at home, he was sure of enough to eat and a place to sleep and he wasn't liable to run into the difficulties of an old Negro who, so the story goes, had gone north, thinking thereby to better his lot. Work was scarce and his unskilled hands found little to do. Finally he took to begging from door to door, hoping to find someone who would at least give him something to keep him from starving. He rang the bell and told his story to whomsoever appeared. Invariably he was greeted with, "Sorry, mister, but I can't give you anything." After many weary attempts and as he was about convinced that starvation was to be his fate, he made one final effort. When the door opened the Negro stammered out his plea, which was met by a stentorian voice saying with a pronounced Southern accent: "What do you mean, you black rascal, by coming to my front door? Go around back where you belong, and tell the cook to feed you!" "Bless de Lawd, I'se found a gentleman at last!" ejaculated the old man, knowing full well that soon he would have his fill.

Our Southern people—the better class at least—never did believe in abusing the Negro. We didn't call him "mister" but we fed him. He was our burden and our heritage and we had to take care of him, and even when he had run afoul of laws which, usually, he little understood, and those laws decreed that he be sent to jail, we believed in giving him every possible fair treatment, and one of the fairest methods was the chain gang.

THE FIFTH CENTURY

By F. E. LALLY

"THE MIND OF LATIN CHRISTENDOM,"¹ like the "Decline and Fall of the Roman Empire," is the outcome of meditations begun in the shadow of the Colosseum. In other respects, too, it brings to mind the famous "History." It has not, indeed, the latter's striking harmony and design, and it touches but two of the fourteen centuries traversed by Gibbon. But it has something of his manner if not his spirit.

In the introductory chapter, ignoring the only really important problem—the question of the Divine factor in Christianity—the author casts up the total of the attempts of pagan philosophy and theology to solve the problem of evil so as to define the exact nature of the solution which the New Covenant brought to the Gentiles. After discussing briefly the sterility and impotence of pagan philosophy and religion in face of the problem of evil, the author turns to the Christian solution. Following his authorities closely, some of whom are hardly to be distinguished from the Tübingen pantheists, he refuses to cut Christianity completely off from the pagan sects. He asserts that it added nothing toward the solution of the problem except the doctrine that the prophecies touching the Messiah had been fulfilled, and a belief in the person of Christ. On this doctrine and belief alone he says Christianity is distinguishable from Roman religions. There is little need to challenge him on this point. There is nothing new in the idea that Christianity was not all new. That it adopted and confirmed the best elements of paganism, and that the great pagan writers bore testimony to its truth, was much in the minds of the early Fathers.

A more valid reason for objection lies in the fundamental thesis and purpose of the chapter, which does not become clear till it is explained how its solely differentiating note won for Christianity its remarkable victory over what Gibbon aptly terms "the established religions of the earth." The author of the "Decline and Fall" required five natural causes—which with specious submission he named "secondary causes"—to explain the victory. The author of "The Mind of Latin Christendom" requires but one cause, and it appears that there is no other. He says Christianity emerged from the catacombs emotional, intuitional, unintellectual, and would have remained vague and unconvincing had it not been given a philosophical frame. To the construction of this the early Fathers dedicated themselves, but their efforts remained unavailing till Augustine set his massive mind to the task and won a victory otherwise impossible. In other terms, without Augustine Christianity might never have held its own against the Greek and Eastern sects.

The importance of Augustine and Augustinian metaphysics to the early progress of Christianity is indeed unutterable. Yet does not the single instance of Augustine's own conversion nullify Mr. Pickman's thesis? Augustine was possibly the most brilliant Platonist as he

¹*The Mind of Latin Christendom*, by Edward Motley Pickman. New York: Oxford University Press. \$5.00.

was doubtless the greatest Christian convert of the period. It may therefore be asked what was the specific philosophical dress in which Christianity presented itself so convincingly to his mind. Assuredly the vague, unsatisfactory, unconvincing formulae ascribed to the efforts of Augustine's predecessors were *a fortiore* vague, unsatisfactory, unconvincing to his magnificent intellect. Yet he was convinced, and his writings tell us in clearest terms what it was that convinced him. It was the plain Bible text with its simple story of how evil entered the world, of the Fall, and the Redemption. It was through the Scriptures, unembellished, unframed in any philosophical formulae, that the Christian faith entered his soul, bringing to him the certainty that Christ was the only way to the truth and salvation which he sought vainly in Plato and elsewhere. And as to the necessity of formulae, Augustine appears to turn matters quite the other way round.

The second chapter is reserved for a set meditation on Augustine. The greater part of its material is drawn from the best source, the Augustinian texts. But the author does not drink deeply. He merely sips. Limiting himself, with the exception of the "Enchiridion," to the most popular writings, the "Confessions," and the "City of God," and disregarding in particular the "Letters," the chapter cannot be considered satisfactory portraiture, and one sometimes wonders if it is intended as a caricature. Augustine is raised very high but only it seems for a very great fall. He is now presented as the first Christian really to examine his conscience, and now as the first expounder of a philosophy of history, and through this evolutionary concept as the first inspirer of the modern concepts of astronomical, geological, human evolution—all which it appears are derivable in the first instance from the Augustinian doctrine of predestination. But later Augustine is presented as the father of intellectual pride. And lastly he is declared to be a very material contributor to the fall of the Western Empire.

How Mr. Pickman came upon this new discovery, which seems to have escaped the scrutinizing eye of Gibbon, is indicated in his third and fourth chapters, on miracles and the bishops. In these, after touching on the several causes assigned for the fall of the empire, he categorically offers his additional explanation. Asserting that the Christians held in their hands the whole administration of the Roman State, and thus had it in their power to save the crumbling structure, he charges them with failing "to raise a temporal hand in its defense." Nevertheless he firmly refuses to make it a charge of "criminal negligence," and even defends the Latin Christians against the slashing insults of Nietzsche and Spengler. The reason of his refusal and his defense lies in what he thinks led to the fall of the State, which was a tendency imbibed from Augustinian theology "to shift a responsibility, which as Romans they (the Christians) had assumed, onto the shoulders of a supernatural Being yet not wholly to be distinguished from the Fate of their ancestors" (page 148)! In a word, they expected the salvation of the State wholly by the special intervention of the Deity, for Augustine, before his death in 430, had made them a miracle-ridden people.

By these intellectual fancies the author indeed lets his hero down, and if such were his intention, he might have done so much more effectively had he himself not been negligent. In the correspondence he has neglected at least one letter might be found which sets Augustine somewhere near if not below the level of John of Salisbury, who introduced from pagan writings and the Old Testament the doctrine of tyrannicide into Christian theology. The doctrine of "Policraticus" however in spite of its long life—it did not disappear from Catholic theology till the eighteenth century—had small practise and few victims. But it was quite a different matter with the doctrine which the Bishop of Hippo introduced into Christian militancy in his letter to Count Boniface (Epist. 185). His argument in this for persecution, which is derived neither from the pagans nor the Jews, but unconvincingly from the New Testament, was in the mouths of persecutors, Catholic and Protestant, for fourteen centuries, and the number of its victims may be indicated from the estimate of sufferers on the charge of witchcraft alone, which has been set at more than 30,000. This persecutory teaching of Augustine's, which, like the abstruse doctrine of predestination, has happily long since ceased to stir mankind, might have been a far more useful subject for treatment than the fancied effect of Augustinian theology on the fall of the Western Empire. But such a topic would not have permitted the author to expatiate on the superstitious mind of Latin Christendom, which after all is the chief theme of the chapters in question.

The subject of the next meditation (Chapter V) is justice. This chapter is by far the best of the volume. It is drawn chiefly from Augustine's "City," and the "De Gubernatione Dei" of Salvianus. Limited largely to a partial but good analysis of these, it is noticeably free from the fanciful treatment which deforms the volume. But the author does not persevere in this salutary path, and returns to his fancies in Chapter VI (on free will). Here he drinks from the mainsprings, Augustine's "De Correptione," "De Gratia," his answer to the Pelagians, the Roman "Praeteritorum," and the writings of Cassian and Pelagius. Much of the text is devoted to analysis, but sufficient space is left for the exercise of fancy, and for contradictory pronouncement.

The following, which opens the discussion, cannot fail seriously to damage the chapter: "That at a time when civilization was crumbling the best minds should have concentrated on this most abstruse of questions is the best possible explanation of why civilization fell." And this is succeeded by the following wisdom: "That the Latin mind dwelt hardly at all on political, economic or scientific matters, but almost exclusively on theology, is a fact which the historian cannot ignore" (page 388). In saying this the author is unaware that he is diametrically to contradict himself near the close of the volume (page 541), where, referring to the chronic theological strife of the Greeks, he remarks: "Perhaps the Latins were not as fond of metaphysics as the Greeks. Certainly they were much more fond of politics, and politics now translated into Christian terms, meant a deep concern for the historical success of their religion."

On the whole his treatment of early western monasticism, and its eastern ancestry is very good. In fact, it might be called excellent but for one fault—a fault due entirely to the author's ardor. In his endeavor to give the future of Europe to the monks of Lérins and their Benedictine successors, he, like the early Stuart kings who dealt out identical portions of America to different patentees, forgets that Europe has already been given Augustine in his second chapter.

The concluding meditation (Chapter VIII), on the Papacy, will be found interesting by most readers. Catholic readers will find it also amusing. The discussion is woven dexterously about the Arian heresy and its several offshoots, to the Eutychian and Monophysite heresies, about the Council of Nicaea and its canons, the Council of Sardica and one of its canons, about the Council of Carthage, and other plenary councils. It touches also several points high and low of the political history of the Western and Eastern Empires during the fourth and fifth centuries. However, Mr. Pickman is not greatly interested in these heresies, councils, canons, or in imperial polity, but in something very different. He touches them for one specific purpose: to illustrate his own fancy of how the Bishops of Rome, by exploiting eastern jealousy, and western intolerance, by conniving at if not actually perpetrating fraud, seized sovereign power over Christendom, and ultimately made the mind of Latin Christendom a closed mind, by transforming, to employ his own monstrous expression, Revelation from a roar to a whisper—into the Pope's ear.

Starting with the assumption that before Nicaea there existed no localized sovereign authority in Christendom, no permanent court of appeal whose judgment all Christians respected as final, he launches out on the boundless sea of imagination. He tells us that before the ascent from the catacombs Christians lived in a state of doctrinal concord, thanks to the all-pervading goad of their common foe—the persecuting pagan state. But with Christianity's ascent into the tolerant light of the Constantinian régime, that goad of concord being suddenly removed, it became gradually apparent to Christians that their religion could not long endure without some substitute. They had, it was true, the system of plenary councils, which had been given a legal basis in the atmosphere of popular sovereignty which marked primitive and pre-Constantinian Christianity. Experience however with the Arian heresy and its sequels thoroughly demonstrated the conciliar system to be an inefficient medium of harmony. It was a thing without a life of its own. It was merely a series of existences originating and terminating by fiat. It had therefore no power to cope with heresy and sin, whose days are without number. For all its legality it was against the law of nature, and thus doomed to yield its place to another.

We are told that in two canons of the Council of Nicaea the leaders of Christendom at last hit intuitively upon the true solution of the difficulty. It was that one of the four great sees of Christendom, Constantinople, Antioch, Alexandria, or Rome must arrogate to itself, not the supreme legislative—for this was wholly obviated by the Scriptures, which embodied the entire Christian code—but the supreme judicial authority of Christendom.

But how? By common agreement and designation, or by competition, the winner take all? Mr. Pickman's answer occupies the bulk of the chapter, which describes a "blind inorganic (four-cornered) race for Christian sovereignty," and the means by which the Bishops of Rome at last came sweepingly through. His argument is a veritable catalogue of misinterpretation, for which very unnatural props are sought along the stream of history, from the Greek City States to *Marbury vs. Madison*.

In explaining the Roman victory the author does not altogether ignore the Petrine Claim (Matthew, xvi, 13-19). But this is an inconvenient bit of evidence to be summarily cast out of court as being too misty and vague, and of no material advantage in the blind race. Mr. Pickman, although he is not altogether too sure of himself (see a remark in page 539), can explain the Roman victory in no other terms than Mediterranean geography, and the political and other tactics already alluded to. For the sake of space his special arguments for these may be passed over. But there is one thing which cannot be passed over. It is his utter lack of evidence showing that Rome actually participated in his "blind inorganic race." He gives some evidence for a rivalry between Constantinople and the two other Eastern metropolitan sees, rivalry for a place of honor—after Rome.

In looking back over the volume as a whole, the thought uppermost is that the volume, if it does nothing else, offers remarkable illustration of one of Lord Acton's substantial judgments, that "an author who begins with an endeavor to see rational order in events, may end by forcing events into harmony with his own idea of rational order." As a result, "The Mind of Latin Christendom" is almost as full as an egg of errors in interpretation. Yet not all errors are fatal and dangerous. Some are even useful. And because the errors of this volume are every one of them of this type, it may be recommended—but only to induce others to discover and prove the true answers to the problems which it proposes.

Little Poem for Dusk

The evening road is lighted
by more than sunset skies:
through fern and maple-thicket
glow bright and amber eyes.

Chipmunk and mouse and squirrel,
small lanterns in their heads,
scuttle through low wild berries
to sweet and spruce-dark beds.

But the red-furred fox stands trembling
in the wood-lawn's quiet green:
in the dim and secret meadow
by feathery hemlocks screened,

he stares at a flower blossomed
in the high blue field and far,
with eyes as clear and golden
as the twilight-burning star.

FRANCES FROST.

FANTASIA ON A MOVIE

By JOHN BUNKER

LIKE some 129,900,000 other Americans of the total 130,000,000 population of this United States, I go to the movies somewhat more often than occasionally. And unlike, I fear, most of this enormous number of movie-goers, I find myself usually wondering afterward why I went. For the vast majority of movies, the overwhelming bulk of them, are, I am afraid it must be confessed, commonplace and void of right esthetic effect. Nor, properly considered, should this be a matter for surprise, since in this quality of mediocrity the vast majority of movies are like the vast majority of books, plays, musical compositions, paintings, politics, business transactions, and human activities generally—commonplace.

However, it was not of the ordinary kind of movie that I meant to tell, but of another, more out of the beaten track. And, since I labored under an initial prejudice against the picture during the several weeks it was being shown around in various houses, I might as well come out here with its name, "Cloistered," which, as many readers know, is a picturization of the life that goes on in the Mother House of the Sisters of the Good Shepherd at Angers, France. My prejudice was aroused simply by the advertising and especially by one enormous sign which held forth the promise of "2,000 Years of Mystery Revealed!" For, reflecting that the Church itself still lacks almost a century of that number of years and that monastic and particularly conventual establishments were not set up for five or six centuries after the origin of the Church—well, there is no use in laboring the point, I merely set down the whole business as one of those preposterous affairs of sensational extravaganza with as little relation to reality as a circus poster.

In spite of my prejudice, then, I finally went—but I hasten to assure the reader that I do not intend here to give a belated review of the picture or even a résumé of what I saw. In fact, the curious thing is that the two things about the picture that most tremendously impressed me were things that I didn't see at all, and what those two things were will come out in the due course of a paper which aims to give rather fleeting glimpses, evanescent reactions, shadowy emotions—in short, as my title has it, a fantasia evoked, or, perhaps, variations on a theme.

Not that I saw nothing, I saw everything that was to be seen and was duly interested thereby—the processions, the investitures, the shoe-cobbling, the wall-plastering, the printing, the triple division of Preservates, Penitents, Magdalens, the cells, the grilles, in brief, the whole round of activities of one special type of those spiritual power-houses on whose dynamic strength the well-being of this spinning globe depends. One comparison I made on what I saw and one audience reaction noted. The reaction I noted was that of a middle-aged woman near me who, when the long, silky hair of a novice was sheared off preparatory to her investment, gave a gasp of horror. And yet, I reflected to myself, how curious that in a feminine world of almost universally bobbed hair a sacrifice to love

of God should be rated more meanly than a sacrifice to fashion. And the comparison I made was between the face of the Mother Superior and that of Pius XI, to whom it seemed to me she bore a remarkable resemblance. Nothing of the sentimental devotee here, I thought to myself, but, like his, a face of quiet strength, of solid poise, of benevolent firmness, in a word, a good face to look up to and to follow.

But these were merely things I saw, and, as I said before, the things that impressed me with the greatest significance were two things I did not see, and of these the first was—the wind. I do not know whether Angers is on a point facing the sea or on a high plateau or at the top of the world, and I am too lazy for the moment to look it up, but this I will say that never before have I sensed such a tremendous and constant force of wind, bent, as it seemed to me, with a most savage intensity equally on the wild, scudding clouds and on the frail forms walking in the convent close. It appeared as if these consecrated women would be blown from their feet; one could actually see them putting forth effort merely to walk and to hold their footing, with the winds tearing at their robes, lashing at their faces, occasionally turning them aside as they walked about praying and reading in the open.

For these were the Powers of the Air, the evil powers, so fancied, as merely natural powers sometimes are when free of right spiritual control—the agents of devastation and stark ruin. And though the scene was one of bright sunlight and apparent airy innocence, these winds impressed me as no less evil for that. For it is a mistake to suppose that evil is most evil in darkness. Was there not a few years ago a French novel called "The Devil of the Noon-Hour"? It is easy to imagine how much more boldly malicious he is than his nocturnal brethren, since evil by day, from its very contrast with golden sunlight, seems to take on an even blacker hue than when performed by stealth, under cover of night, hidden with a perverted sort of gracious shame from the eyes of sleeping men.

So, at any rate, did these winds of Angers seem to me—proud, purposeful, strong, brutally arrogant. Here, in short—for me at the moment—was the symbol of Sin, which I could not see with my bodily eyes, which indeed in its essential horror no human eye could safely look upon, and yet evident for all that in its powerful and baneful effects.

And then, later, there came a contrasting effect, a thing too which I did not see but which I heard—a thing of shimmering innocence, of a delightful humanity, of a divine merriment, so simple in nature and so sheerly beautiful in effect as to touch one almost to tears. This came about in a scene where a young novice in recreation was telling her companions, with incomparable animation and grace, some tale or other; and when she finished, there spread over the whole group not the response of prim smiles or amused glances, but downright, hearty, whole-souled laughter, with oh, such head-tossings, such gestures, such flashing teeth and sparkling eyes!

What, all this in a house enclosed from the world, with fathers, mothers, kinsfolk and even (O monstrous

fate!) potential sweethearts shut out and barred away forever? Yes, so it was, and in this scene even the most hardened sectary, even the most sour pessimist, even the most prejudiced liberal could not fail to sense humor and a complete contentment and that for which the people of the world are so greedily and so vainly grasping—happiness. For goodness, too, even as evil, is known not in its essence but in its effects; and as I walked forth into a world of suspicion and hate and bitterness and confusion, high over it all, soaring even over the dark Powers of the Air that rave in savage wrath around the bastions of that Angers stronghold, I could still hear, in peal after peal, the triumphant music of girlish laughter.

Communications

THIS CROP CONTROL

St. Paul, Minn.

TO the Editor: I took up your issue of October 1 and started to read the article by Reverend Edgar Schmiedeler, entitled "This Crop Control." The first few paragraphs seemed all right. I was pleased until I read on further and discovered Father Schmiedeler had failed to see or ignored the major economic factor that has brought ruin to the farm market. He failed to mention the motor car as a factor to be considered in farm economics.

There has been a transportation revolution consummated in our country in the last twenty-five years. The horse has been displaced by the motor car. In my time I furnished a great deal of feed for horses in commercial work in the city. We used to figure it took twenty acres of farm products to feed a team at heavy work in the city for one year. Teams at lighter work required fifteen acres per year per team. Every motor car displaces animal power. And there are over 28,000,000 motor cars registered in our country. Many of these cars are trucks. A one and one-half ton truck, hauling gravel on a two-mile road, will displace ten teams of horses. And it will deliver more gravel than the ten teams can deliver, because it will take larger loads. There are also all kinds of large tractors used to displace horses in all kinds of work. These tractors are not registered or licensed like trucks and other cars because they are not used on the highway. But as a killer of our farm market they too are a very large factor in bringing economic distress to the farmer.

The farmer raised the horse and mule. He fed them until they came to maturity, then sold them and continued to sell the feed to maintain them in business life as long as they lived. If Father Schmiedeler would make even a mental calculation as to how many acres of land were necessary to feed the animal power formerly used he will have the number of acres since added to raise food for human consumption. And of course there is a surplus. A professor at Purdue University last year stated that one-half the farms now being worked would feed and clothe the nation.

Of course there have been many factors outside the motor car to cause the collapse of farming, but many of

these were activities started before the advent of the motor car—like government regimentation of agriculture for productive purposes, establishing of federal land banks, joint stock land banks and intermediate credit banks, and appropriations of over \$1,250,000,000 to the Agricultural Department which caused a large surplus of farm products.

I estimated some time ago that the motor car has displaced enough horses to cause the release of about 53,000,000 acres for other purposes. Hence the complete collapse of the farm.

Father Schmiedeler asks, "What if the whole picture is taken together?" Well, that is a very Christian thought, but I think the record shows that foreigners would deprive us of our bread and steal our boots if they had a chance. They have already beat us out of enough money to pay almost all our public debt. However, we need not fret about other nations. They too are motorizing their transportation, but commercial motorization in Europe is a different thing than it is in the United States. There they are short on land and every animal that is displaced by a motor car adds acres to their domain to raise food for human consumption. General Motors shipped 500,000 units abroad last year and other motor car builders have been shippers too. Europe also produces a great many cars. There is not a cab horse on the streets of Paris, and other cities are rapidly motorizing also. As a consequence thousands of acres are added each year for human consumption by displacing animal power. And demand from abroad for our farm produce is on the decline. It will be only a few years before Europe is self-sustaining so far as food is concerned, and our food products will not be needed at all.

So it is easy to see that we need crop control if the farmer is to survive.

MAURICE SLINEY

KLANSMAN BLACK?

New York, N. Y.

TO the Editor: It was most heartening, on reading your editorial, "Klansman Black?" in the issue of September 24, to note the calm even tenor of its appraisal. And this was fortunately, as I conceive it, the tone of what comment I have already seen on the subject in the Catholic press. It was encouraging too to note that you arrived at the conclusion that the real core of a nasty situation was not an issue between the pro-Roosevelt and anti-Roosevelt forces, but a matter of "personal integrity" involving the new Supreme Court appointee.

It has seemed to me that as Catholics we should be at least prepared to forgive. A somewhat intimate acquaintance with the South has convinced me that there were many in the deluded days of the twenties who joined the Klan not because they were too sure of what it signified but because it was "the thing to do." It certainly was the political thing to do in many sections. However, it is not easy to excuse Mr. Black on any such score, for the excuse would presuppose an ignorance on his part which his career disproved. Political expediency, then, at the best was his motive in not bucking the tide which ran so strong in Alabama. His mistake, then, was one that many politi-

cians are tempted to make and if it is properly repented, forgiveness, accompanied by watchfulness of his future course, might better be in order. But unfortunately in his radio address, Mr. Black did not indicate that he had any contrition for his misstep.

Nevertheless I am hoping that the Catholic press and Catholics individually or collectively will participate in no hue and cry for Mr. Black's scalp. This does not imply that I believe for an instant that the country will not suffer a lessening of respect for a Court on which he sits, since Mr. Black definitely illustrated that he will sacrifice principle, his friends, even the President who appointed him, in order to retain a position obtained through a discreet silence. But the point I have in mind is that any specifically labeled Catholic attack on Mr. Black is entirely unnecessary and above all ill-advised. The action of the Catholic Club of New York, the only Catholic organization, to my knowledge, which has stepped into the fray, is a case in point. It is difficult to determine just what these gentlemen hoped to accomplish. It would seem to me that, deeply as Catholics have suffered from the Klan, the cue is the same as that the Republicans followed in Congress last spring in regard to the Supreme Court enlargement bill—maintaining silence and allowing the Democrats to kill the proposal. There is already arraigned a sufficient force of public opinion in this country to express dissatisfaction with the Black fiasco; Catholics, as Catholics, can afford to remain quiet.

JOHN SEBASTIAN.

PUBLICITY—DISTORTING AND DISTORTED

Clarksville, Texas.

TO the Editor: Your remarks in *THE COMMONWEAL* of September 24 on the sensational exploitation of criminal trials in the public press could be extended to the capitalization of crime and criminals in general, both in the printed word and the printed picture. It is on this last phase that I wish to comment.

The impudence and indecencies of camera-men have come to know no limit. They and their editors capitalize alike the most sacredly private things and the most repugnant subjects. Somehow, anyhow, they manage to get shots of such scenes as the heartbroken grief of a mother whose little daughter has been burned to death, and of a mother's farewell to her condemned son. They have even smuggled their cameras into an execution chamber. They publicize the features of sex maniacs. The officers and guards in charge of criminals have often been responsible for permitting such abuses, and should be sternly called to account for it.

In short, the picture publicity people, editors and photographers, have no professional ethic, unless it be this: Get your shot at all costs, and the more sensational it is the better. Push or steal or bribe your way to it, if necessary, but anyhow get it. And back of all this is a vulgar, sensation-crazed public, whose appetite, vitiated by the yellow press, tabloids and hysterical films, grows by what it feeds on.

REV. GEORGE J. REID.

HELEN WADDELL

Elmhurst, Ill.

TO the Editor: An article entitled "Helen Waddell" written by Marie Shields Halvey and published in *THE COMMONWEAL*, September 17, contains a very serious error. I refer to Miss Halvey's sweeping generalization, which betrays a decided lack of knowledge of European vernacular literature. "Poets there have been in all countries and in all ages. In Europe between the third century and the thirteenth, some if not all of them must have written in Latin because, save for Greek, there was no other written language."

Much that is interesting and precious to lovers of medieval literature may be found in medieval Latin lyrics, and Miss Halvey is justified in her admiration of them. But in her enthusiasm she should not forget the hymn of Caedmon, "Beowulf," and Cynewulf's works, to mention only a few poems written in Old English between the eighth and the twelfth centuries; nor should Miss Halvey ignore the ancient Irish writings, which show a decidedly cultivated literary style and a conscious purpose of artistry. Likewise in other European countries, poets and prose writers frequently employed the native tongue, although like Dante they were daring in their choice of medium.

Too few articles about medieval literature are published in our popular magazines and weeklies to permit glaring mistakes to pass unnoticed.

Despite my criticism of Miss Halvey's statement, I feel that she should be congratulated for her comments on medieval Latin lyrics.

MARGARET MARY TOOLE.

HOW OLD IS CAPITALISM?

Williamstown, Mass.

TO the Editor: Having thoroughly enjoyed Brian J. Ducey's "How Old Is Capitalism?" I want to thank him, for it is exactly what is needed. After all, capitalism is the one system that has worked; even if it does require watching and checking. (No, I am not a capitalist.)

When Wall Street goes down or goes up don't forget to count the little man that of his own free will was trying the same game; and he will always continue even if supported in between times by WPA.

No, capitalism has many virtues. Too bad it is in for these undeserved attacks that Mr. Ducey understands.

M. K. ROOD.

G. K. CHESTERTON

Webster Groves, Mo.

TO the Editor: I am engaged upon a biography of G. K. Chesterton. If any of your readers have letters from, recollections of, or information about G. K. C., will they please communicate with

CYRIL CLEMENS.

(The Commonweal invites its readers to send in communications expressing individual views on all topics that are of public interest, regardless of whether or not such topics have been previously discussed in its columns.—The Editors.)

Seven Days' Survey

The Church.—At the celebration of the centenary of the Diocese of Nashville, Tenn., Archbishop Cicognani, the Papal Delegate, said: "Every diocese is a brotherhood of charity and good works whose most prominent characteristic is the putting into practise of the first and great Commandment given by Jesus Christ to His followers, the Commandment of Charity: To love God before all persons and things and then to see in each neighbor, but particularly in the needy, His representatives, and to love them as oneself and to do everything to afford them every fraternal assistance, moral and material, according to their needs." * * * Bishop William J. Hafey of Raleigh, N. C., national chaplain of the Catholic Daughters of America, has been named Titular Bishop of Appia and Coadjutor Bishop of Scranton, Pa. * * * In the mission fields of the Church there are 33,000 Sisters serving as foreign missionaries and 19,000 native Sisters. * * * Of the 78 definitive sentences issued by the Roman Rota on marriage matters last year 34 were decided favorably for the applicant for a decree of nullity. Of these 34 favorable decisions 21 were awarded free of any expense, because the applicants were unable to pay the ordinary expenses of such judicial procedure. * * * A Catholic Book Week is to be held in Boston, October 17-23. The director of the Boston Public Library will have a special book and periodical display at the Central Library, with smaller exhibits of Catholic literature at the thirty-three branch libraries. A bibliography of 1,500 books—fiction, non-fiction and juvenile—will be distributed in Boston libraries and schools. * * * Archbishop John J. Cantwell of Los Angeles invested Robert Andrews Millikan and Thomas Hunt Morgan of the California Institute of Technology with the insignia of the Pontifical Academy of Science before an audience of seventy civic and educational leaders.

The Nation.—Justice Black took his seat on the Supreme Court on October 4. Petitions presented to the Court seeking to block his elevation were expected to be "severally denied" by the high Court. * * * The cost of living has increasingly become a matter of concern to consumers and to public officials. The general figure is 3 percent above last year and 15 percent up from June, 1933. The rise has not been even for all commodities; food, clothing, rent and household furnishings increases affecting people very directly. Butchers' and consumers' strikes against the high cost of meat have spread through the East, and Secretary Wallace has been conferring with municipal authorities. * * * The five operating brotherhoods of the railroads came to an agreement with the managers which secures for them a wage increase of \$.44 a day. The railroads said the new scale would raise their expenses about \$35,000,000 annually, and would mean an average wage increase of 6.6 percent for the 250,000 employees affected. * * * The Civil Service Assembly of the United States and Canada received a report October 4 which stated that

more states enacted merit system laws for their civil service in 1937 than in the past twenty-five years. During 1935 and 1936, fifty-seven cities also established personnel agencies for the promotion of the merit system. * * * The national income produced in 1936 was \$63,799,000,000. Manufacturing produced 23 percent of it. For government service, income produced is assumed to be equal to income paid out, since "it is not possible to estimate business savings in this field." Thus interpreted, government produced 14.5 percent. Trade produced 12.9 percent; service, 12.2; finance, 9.8; agriculture, 9.4; transportation, 7.7; miscellaneous, 4.1; mining, 1.8; electric light and power and gas, 1.7; construction, 1.7; and communications, 1.2.

The Wide World.—Bruno Mussolini, twenty-year-old son of the Italian Premier, and the flower of Italy's bombardment aviation are now in Spain to aid General Franco. Official statistics showed that the volume of Russian exports to Loyalist Spain during the first eight months of the year was 27 times more than in the same period last year. It is thought likely that Italy will refuse the Anglo-French invitation to a three-power conference on Spanish affairs and suggest instead a discussion by the International Non-Intervention Committee. The League of Nations Assembly in Geneva failed to give a Spanish war resolution, which threatened to end the non-intervention policy if volunteers were not withdrawn, the necessary unanimous approval that would have made the resolution technically binding on the League. The vote was 32 to 2. Albania and Portugal dissented. The Loyalist Cortes meeting in Valencia gave the Negrin government a unanimous vote of confidence. Loyalist forces advanced in the Usera area, south of Madrid. Rain and snow continued to delay the Nationalist advance on Gijon. * * * The British Labor party, in annual convention at Bournemouth, rejected the idea of forming a united front with Communists by an overwhelming card vote of 2,116,000 to 331,000. * * * The Duke of Windsor issued a statement in Paris that he would visit Germany and the United States soon to study labor and housing conditions. * * * India celebrated the sixty-eighth birthday of Mohandas K. Gandhi on October 2 with nation-wide mass meetings and the launching of a prohibition campaign in Madras. * * * It was officially announced that Chancellor Hitler will visit Italy in the near future.

* * * *

China.—Reports from the embattled North China area were very meager during the week. From the province of Shansi, rich in raw materials, there was some news of Japanese successes and the important town of Taichow was said to have fallen. There were also considerable Japanese bombing operations in the North. The invaders had little to show for another week of heavy fighting at

Shanghai. It was estimated that 500,000 Japanese and 1,000,000 Chinese troops were in the field. China's air fleet of 200 modern planes was said to be badly disorganized and the Japanese claimed that the fighting craft still in condition had been moved into the interior and split up into small squadrons. Popular demand for a Japanese boycott grew, especially in England, but the authorities frowned upon the demands of the British Labor party for a session of Parliament to consider the question. Tokyo received reports of anti-Japanese sentiment from all over the world. The League of Nations Far Eastern Advisory Committee unanimously condemned Japan for invading China and violating treaty obligations and voiced its "moral support for China." It also recommended that members of the League should "consider how far they can individually extend aid to China." Meanwhile there were indications that the long-cherished Japanese plan of the formation of an "autonomous" North China Empire under the puppet-ruler Pu Yi, boy emperor of China twenty-five years ago and Emperor of Manchukuo for the past three and a half years. The vast new state is to include Manchuria, Jehol, Chahar, Hopeh, Shansi, Shantung and Suiyuan, with its capital the holy city of Peiping.

Presidential Tour.—President Roosevelt's inspection trip proceeded with mounting interest to a climax speech in Chicago. The last day of September he spent making a calm, "neighborly" call at Victoria, B. C. The following day in the Northwest he was in an automobile, driving, and could not comment on Justice Black's radio address which he missed. On October 2, at Grand Coulee, he reaffirmed his faith in great public works and predicted a migration to richer life from the harassed Dust Bowl. The next day, during which he inspected Fort Peck Dam in Montana, he claimed that the Treasury budget will be balanced, but that "balancing the budget of human and national resources" is just as important. On October 4, he demanded crop and wages and hour control legislation and hinted that Congress will be called in extra session to provide it. This hint was echoed by Secretary Wallace. In Chicago the President spoke of foreign affairs. After expressing horror of undeclared war and attacks on civilians, and after saying that this country cannot be isolated from violence and wars in other parts of the world, even if we can, by judicious action, keep out of actual war conflict, he asked in general but strong terms for a concerted effort with other peace-loving nations to quarantine aggressor nations. This speech, cabled to all American foreign representatives, produced a strong effect throughout the world and was taken as a condemnation of Japan and also of Italy for her Abyssinian conquest and all the countries contributing to the Spanish tragedy. Later that evening, having arrived in Cleveland, the President spoke over the radio, urging educated people who wish to avoid provincialism and narrowness to go all over the country and meet as many different sorts of people as possible.

France.—The French franc last week sold at the lowest levels in eleven years. It had declined one-half since being cut adrift from gold in September, 1936, and either

the French stabilization fund was inadequate or inactive. The Radical Socialist element of the Popular Front government has shown increasing determination to strengthen French economy by rather orthodox methods, while the Socialists have exerted pressure for a continuation of radical reform measures. The perilous international situation of France has added to internal problems. The Socialists, claiming to hate Fascism, generally wish to oppose Germany and Italy and the Spanish Nationalists, while the Radical Socialists have emphasized that France, to maintain international power, must be internally calm, productive and thrifty, which it could not be with a rash foreign policy. On October 2, there was an important Cabinet meeting, and the announced results would indicate a further strengthening of the Radical Socialist position at the expense of the Socialists. The Cabinet said it would try no monetary exchange controls such as many Socialists recommended, but would work along in orthodox fashion, attempting to follow out the tripartite agreement with England and the United States. Non-intervention in Spain was reaffirmed. The problem of the forty-hour week was further compromised, "a widening application" being agreed upon, but not a mechanical, blanket enforcement. The government announced it would exert its authority to prevent stay-in strikes and to put an end to the agitation and activity of foreign agents. North Africa was to be pacified. The more conservative and capitalistic elements of the Popular Front were in a position to continue their campaign for governmental authority and speeded up production. The Socialists had to prevent the slowing of the tempo of reform from influencing their adherents to leave them and join the Communists. Furthermore, the French union workers, strongly political during the first period of the Popular Front government, were said more and more to be reverting to a more traditional and more syndicalist non-political point of view.

Brazil.—Alleging the interception of a 10,000-word set of instructions from the Moscow Comintern to Communist International agents in Brazil, President Getulio Vargas persuaded Congress to decree a state of war for ninety days. These documents purported to call for the slaying of all government officials, especially those opposed to Communists, and the seizure or destruction of strategic military posts and public buildings, October 27. Opponents of the measure pleaded that the evidence should be carefully examined before Congress took so drastic a step, but it was rushed through in two or three days. It was also asserted that this would mean calling off the election of January 3, when the successor to President Vargas was to be chosen. According to the Constitution he cannot succeed himself, but political organizations are already petitioning Congress for an amendment that will permit him to remain in office four more years. After the uprising of November, 1935, a state of war was declared which did not terminate until last May. There were several fatal clashes between Communists and Fascist Integralists during the summer. Shipments of arms have recently been discovered at Pernambuco and Ceará. The Governor of

Rio Grande do Sul, with 30,000 well-trained state troops at his command, said he would accept the "fiction" of a Communist uprising if certain clauses moderating martial law were accepted and he is said to be alienated by the defeat of his proposal. The federal commandant in that state was reported prepared for any emergencies. The first days of the state of war were devoted to tracking down conspirators, most of whom had fled from Rio de Janeiro and remained well hidden.

Neutrality.—The Committee on International Law and Organization and the Joint Policy Committee of the Catholic Association for International Peace issued a statement charging that numerous defects exist in recent American neutrality legislation. Such legislation, the committee stated, favors the nation in control of the seas which can send its vessels to buy and carry off such supplies as it needs. It makes no adequate provision for controlling the transshipment of goods from neutral states to belligerent states bordering on them. If enforced, it would cause a commercial panic by cutting off our trade with the belligerents and with neutral states adjacent to them. It would be very difficult to determine what goods should be included in the class of war materials. The most important objection is that it is based upon a narrow conception of national interest. "Sooner or later," the committee asserted, "the American public must realize that it cannot remain indifferent to acts of international outlawry; that it must join with other nations in making some distinctions in the treatment accorded to the guilty and the innocent. This need not involve the obligation to make war upon the guilty; but it may well involve a determination to cut off all trade relations with a state which violates its international obligations." Addressing a meeting of the American Academy of Political and Social Science in Philadelphia, Raymond Leslie Buell, president of the Foreign Policy Association, criticized the State Department's present policy in the Far Eastern conflict. He called for "positive action" in cooperation with other nations, declaring that the resulting risks would be no greater than now and that the effect might end "present world anarchy."

N.C.C.W.—The seventeenth annual convention of the National Council of Catholic Women in Washington extended sympathy to the women in Spain and pledged "cooperation with every effort made to restore for the Spanish children in their own country the protection of a Christian home, of which they have been so ruthlessly robbed." The Council asked the cooperation of all those who love peace and respect justice to work to the end that the truth be told by every organ of information concerning Spain, "because only in this way can there be formed an enlightened public opinion capable of contributing to an ultimate and lasting solution of the problems confronting the people of Spain." Other resolutions pledged continued development of the work of Parent Education and the council's Youth programs, emphasized the necessity of assisting in the development of a rural economy and culture, and called upon the various units by diligent study and action to learn and put into effect the Catholic prin-

ciples of world peace. The council also endorsed the resolution which the United States delegates presented to the International Labor Conference this summer which stated that women should have full opportunity to work and should receive remuneration without discrimination because of sex and be protected by legislative safeguards against the physically harmful conditions of employment and economic exploitation, including the safeguarding of motherhood.

Anti-Trust.—On July 28, 1936, a special grand jury, convened by Attorney General Cummings, brought indictments on three counts of breaking the Sherman Anti-Trust Act against eighteen major oil companies, six subsidiary oil companies, three trade publications and forty-six individual executives in the oil industry. On October 4, the criminal trial began in a federal court at Madison, Wis., and twelve jurymen and two alternates were selected. The trial is expected to last three months and to prove one of the most important monopoly trials in the country's history. The principal charge is that the oil companies collectively were buying gasoline from independent refiners, forming pools and thus fixing prices in restraint of trade. The companies claim that the basis for the whole matter is the practise started by the government itself under the oil code of NRA, when the companies pooled together to buy up surplus gasoline offered at distress prices by independents and thus put a bottom under the disastrously falling price structure. Their defense will be based, it was said, on the "rule of reason," which permits concerns to consider the general economic situation in formulating policies which by themselves might be called monopolistic. The government will charge that the illegal practises started in 1931 and continued after the demise of NRA, and were carried on with no reference to government urging or toleration or NRA codes. The government will have on hand seven prosecutors, and the defendants will have the assistance of forty-six attorneys, chief counsel being Colonel William J. Donovan. Prosecution is prepared to bring forward 103 witnesses from ten Midwest states to support its charges.

American Federation of Labor.—The Metal Trades Department of the A. F. of L. concluded its convention in Denver; the Executive Council held its annual, pre-convention meeting and issued its report on October 3; and the fifty-seventh annual convention of the federation opened the following day. The Executive Council report started off with an attack on the C.I.O. and asked that the convention break the last ties with the separated unions. President Green's speech opening the convention carried out this strong attack bitterly and in detail for an hour and a half. The report also chided the N.L.R.B. because it "gave the public good grounds for the belief that it was decidedly pro-C.I.O." This was a charge which the chairman of the board, J. Warren Madden, stoutly denied in an address before the convention the following day. The annual report showed that the federation had 3,271,726 dues-paying members on August 31, a gain of 831,000 for the year. This figure does not include C.I.O. members,

nor the 392,506 unemployed who do not pay dues. The Executive Council estimated that employment throughout the nation gained 1,961,000 during the year, leaving the unemployed at approximately 7,800,000. Receipts of the federation for the year were \$1,184,478.99, and expenses, \$1,167,317.57, and the balance on hand August 31, \$586,567.41. The federation will concentrate, in federal legislative matters, on social security, the wages and hours bills, and development of the housing program. In the states it will work hard for child labor laws and amendments, anti-injunction laws and little wages and hours acts. It will devote its energies to better contracts with employers, shorter hours, more pay, vacations with pay, and will work for the spread of consumers' cooperation. The Committee for Industrial Organization was to hold an important policy meeting on October 11.

Non-Catholic Religious Activities.—A tentative American Section of the proposed World Council of Churches was constituted in New York, October 1, when the American Section of the Universal Christian Council and the World Conference on Faith and Order, meeting jointly, passed a resolution empowering each chairman of the two groups to appoint six members of a joint executive committee. The new committee will be charged with developing sentiment in America for the World Council, and carrying out the mandate of the joint session in regard to the selection of the twelve delegates from North America to the convention that will be held in Holland next May. The joint session, presided over by Dr. J. Ross Stevenson, allotted two of the twelve to Canada, and then provided the technique for the election of the rest: An electoral conference is to be held at the earliest possible date to which one delegate from every American denomination will be invited. Groups with over 1,000,000 members will have the right specifically to instruct their delegates to the above conference as to whom they wish their delegates to be. Though there was a wide variance of opinion as to the techniques to be followed in the development of further sentiment in this country for the meeting, there was a unanimity of opinion as to the worthiness of and the necessity for such a permanent organization. Dr. Stevenson was reelected president, and Reverend Floyd W. Tomkins of Washington, Conn., secretary. * * * A special committee to study reasons for decreased Sunday School attendance among the Methodist Episcopal churches of West Virginia was authorized at one of the sessions of the West Virginia Methodist Episcopal conference at Clarksburg, September 27. The committee was authorized following a report showing that the church schools of the denomination have lost 4,702 members since last year's conference. The total enrolment of active members is 84,396.

Forum.—The New Deal was the topic of vigorous debate in the *Herald Tribune's* seventh annual forum on current problems at the Waldorf Astoria. Senator Wagner asserted that "the principle we seek to translate into wage and hour legislation is that the great majority of American employers who have the welfare of America at

heart shall have a floor of minimum wages and a ceiling of maximum hours to shield them from the destructive competition of the sweatshop. We seek to fix only the basic and conservative boundaries of safety which none can transgress without danger to the public." General Johnson warned that the proposed board to fix wages and hours might be dominated by a particular faction in labor as was "evident from the history of the Labor Relations Board," and suggested that it was "just another open invitation to another terrible mess." Senator Vandenberg's proposal to mutualize the Wagner Act by having employers share with employees the right to demand bargaining election was assailed by Homer Martin on the ground that it would "permit the employers to determine indirectly the collective bargaining agency of the employees and would constitute a direct violation of the fundamental objectives of the act." Secretary of Agriculture Wallace championed the ever-normal granary proposal slated as the first order of business at the next session of Congress. The plan was sharply criticized by Wheeler McMillen, editor of the *Country Home* magazine, because "successful control of major crops by government presupposes quite a number of things, for instance, a greater foreknowledge than was granted those who plowed under the crops and killed the pigs just in advance of the greatest drought in modern times."

Holy War?—In *Colosseum* for September Jacques Maritain has written a widely quoted article on the Spanish Civil War. He declares: "With regard to civilizations which are themselves 'consecrational' like that of the ancient Hebrews, of Islam, or the Christian civilization of the Middle Ages, the notion of a holy war, not easily explicable as it may be, can have a meaning. . . . But with regard to forms of civilization such as ours, where—as follows from Leo XIII's teaching on this point—temporal things are more perfectly differentiated from the spiritual order and thereby become largely autonomous, they hold no longer an instrumental part in relation to what is sacred; in civilizations of a secular type the notion of a holy war loses all significance. Just or unjust, a war against a foreign power, or a war against our fellow citizens, hence by necessity remains what it is in itself and by its essence something secular and profane, not sacred: not only something profane but something open to the powers of darkness and sin. . . . It risks also rousing anti-religious hatreds to a paroxysmal point for which there is no remedy." M. Maritain quotes the words of Pius XI to a group of Spanish pilgrims, "My God, how terrible and how inhuman a thing is war, even in the least unhappy instances! That men should pursue other men to kill them, to kill them in the greatest possible numbers, to destroy them and what belongs to them, by means ever more powerful and more murderous. What then shall we say when it is a war between brothers?" M. Maritain also indicates "the danger that the myth of a holy war represents for civilization" in this instance by citing Christopher Dawson and *Osservatore Romano* on the peril of a new European war which would be an international civil war "for the possession of men's minds."

The Play and Screen

The Star-Wagon

IT IS incredible that the Maxwell Anderson who wrote "High Tor," "The Masque of Kings" and "Mary of Scotland" could have written "The Star-Wagon," a play inchoate, unreal in most of its characterization, repetitious and lacking in distinction in dialogue. Yet Mr. Anderson's name is set to it, Guthrie McClintic directs it, and Burgess Meredith and Lillian Gish are featured in it. The idea of "The Star-Wagon" is the old one of what would happen if we could return to our youth and have another chance. For the machinery to effect this return Mr. Anderson provides an electrical machine, which brings the poor inventor, his friend, and all who were connected with him back to 1902. The inventor this time marries the daughter of a rich manufacturer and is more miserable than he was in his former avatar. He thereupon sets back the machine and is returned to his former state, where he finds himself now reasonably happy.

The best parts of the play are the scenes in the bicycle shop and at the choir rehearsal. In these Mr. Anderson catches some of the nostalgic sentiment which so exquisitely informed James Hagan's "One Sunday Afternoon," though his characterizations are far less true, and many of them exaggerated stencils. The first act is four times too long, and the hocus-pocus with the machine is childish. Time which should have been spent in setting the philosophic idea poetically before us is thus utterly wasted. The second act with the nostalgic scenes is much the best; the last, especially the scene where the hero is the discontented millionaire, is confused, unreal, and trite in dialogue.

The theme of what might have been is always a fascinating one and has exercised some of the world's finest talents. Unfortunately Mr. Anderson in "The Star-Wagon" seems to have lost his poetry, his power, his distinction of thought, and have retained only his tendency to wordiness. The result is an undistinguished, pretentious play. Burgess Meredith plays the inventor effectively, but he needs to beware of a certain monotony of utterance which is increasing with him. Lillian Gish is delightful as Martha, and Russell Collins equally admirable as the friend. Mildred Natwick gives an incisive portrayal of an exaggerated part. The scenery by Mr. Mielziner is splendid, but the costumes are not those of 1902, but of the early nineties. (At the Empire Theatre.)

French without Tears

THIS is another of those amusingly written, skilfully acted little trifles that English playwrights turn out, and English audiences love. This is one which American audiences of the more intelligent type will also love. Terence Rattigan has not provided much story. It is merely the tale of a group of English people living in a French professor's house in order to learn French, and of a predatory British young woman who sets all the young men by the ears, by persuading each of them that he is the beloved one. But the story is not the thing. What counts is the delightful dialogue, the whimsicality of

character, the gyrations of the predatory female to ensnare her prey, and their awakening to the truth. Also most amusing are the attempts of the young men to speak French.

Plays like "French without Tears" have no extraneous meaning and preach no social philosophy or way of life; they are entertainment pure and simple, the comedy of escape from a world racked with suffering and the fear of approaching war. As such they have their uses as nerve sedatives. And when given as charmingly as Gilbert Miller has given this one, with excellent direction by Harold French and such admirable actors, they deserve to succeed. Of the acting special mention should be made of Cyril Raymond's delightful characterization of the manly but slightly dull naval commander; of Frank Lawton's sympathetic young novelist; of Guy Middleton's man-about-town, though some of his lines were offensive to good taste; and of Marcel Vallee's hilarious comedy as the French professor. The women are good but perhaps to a lesser degree. (At Henry Miller's Theatre.)

GRENVILLE VERNON.

The Bride Wore Red

METRO-GOLDWYN-MAYER asserted that it "lavished gold" to produce "The Bride Wore Red" from Ferenc Molnar's "Girl from Trieste." The superb Tyrolean and Continental pictorial result and the technical accomplishments stand out to substantiate the producer's loud boast. "Joan Crawford in all her lustrous career," they added, "has never been in a production so glitterful." That, too, is quite true. But little more can be said in favor of the play. It is a tedious relation of a Cinderella story with too much dialogue and too little action. Further dramatic values and interest are lost to the many concessions apparently made to accommodate the screen followers of Miss Crawford. The premise of the plot is that clothes, environment and an aristocratic manner alone make the lady. To prove this, "Count Armalia" takes "Anni" from entertaining in a cheap Italian waterfront cabaret in Trieste, endows her with all the prescribed necessities and sends her to an exclusive resort in the Tyrolean Alps. There, the expected confusions arise and lead to a romance and the inevitable happiness-ever-after with a native mountain lad who is of weak purse but of strong philosophical and poetic nature.

Ave Maria

FAR FROM radiating any religious atmosphere or other solemnities—an impression that might be gained from the title—"Ave Maria" is the simply told tale of the attempted framing of a famous tenor by a café songstress, and the misfire of the blackmailing when the plot turns romantic for the two. Main interest is in the excellently recorded voice of Beniamino Gigli, whose magnificent singing is set in striking Italian sequences backgrounded by the Bay of Naples. The origin of production is Italian-German, with adequate English titles explaining the Italian and German dialogue. Music is by the Berlin State Orchestra, and consists of an original number based on the title, arias from "La Traviata" and Schubert's "Ave Maria."

JAMES P. CUNNINGHAM.

Books Integrity

General Chiang Kai-shek, by General and Madame Chiang Kai-shek. New York: Doubleday, Doran and Company. \$2.00.

THIS fascinating book is apparently designed primarily to make the world public understand with greater sympathy and respect the Republic of China, the Kuomintang and the Chiang and Soong families. It is one of the rare cases where familiarity makes a subject more amazing and romantic rather than more ordinary and humdrum. The 15,000-word introduction telling "What China Has Faced" is a very brief resumé written by Mme. Chiang Kai-shek from a partizan viewpoint. Surprisingly, the westerner is likely to find it somewhat Philistine in its lack of appreciation for China's traditional culture and in its enthusiasm for things occidental. The Sian incident—the kidnaping of General Chiang Kai-shek which took place last December—is the subject of the rest of the volume. There is a chapter of explanation and experience by the unbelievably able and courageous wife of the Generalissimo and a chapter of excerpts from the General's own diary during the period of his detention, and finally, his parting admonition to the two subordinates who had held him respectfully captive.

The position dwelt upon is that the resolution of this episode, with the kidnapers submitting themselves to the judgment of the national government and with the universal acknowledgment of the impropriety of the rebellion of the war lords and the righteousness of Chiang Kai-shek's position as representative of all the Chinese to whom even the powerful generals owed obedience as citizens, showed something new in China: the establishment of a real national state of proto-western character. The whole book is also a stirring assertion of the heroic integrity of the Generalissimo, his sincerity unto death.

Chiang Kai-shek's testimony is much more eastern than his Wellesley-educated wife's. Together they give extremely stimulating sidelights into the culture of China. The authors skip over the actual reasons for and against the parts of the Kuomintang policy which brought controversy both within China and outside, and in that way it is a narrow and propagandistic work. They do, however, show something of the Chinese attitude toward the family, friends, "teachers," dignity, law and administration and history. Most emphasized is the idea of integrity. "My words and deeds are not only to be left to posterity, but I want you to understand them so that you will also value moral principles more than anything else. . . . No matter whether it be an individual or a nation, the loss of integrity is tantamount to death itself." Insistence on one's own sincerity is apparently more an act of faith than of pride. "Dr. Sun Yat-sen used to instruct us that we must rebuild the moral fiber of the nation before we could effect a national revival."

There is small constitutional conception, or ideal of legislated, written law as bases for the state. The country seems to be in a process of transition, or of compromise,

B. ALTMAN & CO.

FIFTH AVENUE

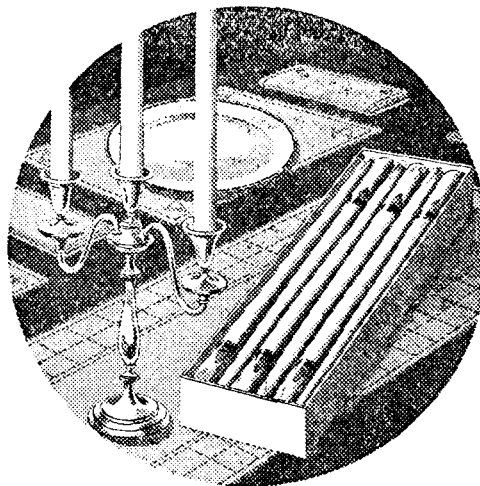
34TH STREET

for 2 weeks

in our greatest October

sales for your home

colors: red, white, cream,
ivory, peach, apple green,
yellow or old gold



box of 12, 10 in., **50c**

box of 12, 14½ or 17½ in., **1.00**

candles . . .

start off the social season with plenty
of flattering candle light Buy yours
now, at a good saving. Hand dipped,
in a delightful choice of colors, 1 color
to the box **lamps . . . fifth floor**

between western reliance on constitutional law and oriental reliance on the moral authority of leaders. "If my words and deeds are in the least insincere and I neglect the principles and revolutionary ideals, my soldiers may treat me as their enemy and may also shoot me." It is strange that a book written to celebrate the coming to maturity of government by law should be almost wholly concerned with glorifying Chiang Kai-shek's personal qualities, proving his régime a moral government by persons, beset by innumerable personal difficulties. The more tragic difficulties now engulfing China are undoubtedly hastening the evolution of the Chinese state. This book makes one regret that the war news so completely blots out the political, which is just as important in indicating the outcome.

PHILIP BURNHAM.

Tardy Memoir

The Life of John Keats, by Charles Armitage Brown. New York: Oxford University Press. \$2.50.

IT IS a pathetic fact that on Keats's death his circle of intimates was torn by dissension. They were at one in considering him a genius and in insisting on the necessity of establishing his reputation as one of the greatest of English poets but they could not agree on the proper person to write his life.

Within a month of Keats's death his friend and publisher, Taylor, announced his intention of undertaking the task, but he later gave it up; whereupon Reynolds took his place. Though aided by George Keats from his home in Kentucky, he procrastinated for twenty years, finally turning over his material to Milnes. Meanwhile Charles Cowden Clarke, friend of Keats's schooldays, undertook a life but Brown declined to help as he felt himself "conditionally bound" to Taylor. Distrust shattered the Keats's circle: Brown, Severn (the poet's companion in his last illness), Richards and Hunt considered Taylor unqualified for the task while Taylor, Reynolds, Dilke, George Keats and, for a time, Woodhouse opposed Brown's authorship although Brown had been the poet's benefactor as well as friend and had lived with him during the creation of his greatest poetry.

Brown, however, persisted in his intention but procrastinated so long that sixteen years elapsed before he revealed the result of his work. That result was not lengthy nor in printed form but a lecture delivered at the Plymouth Athenaeum and now published for the first time. In some ways it is a disappointing memoir especially when we consider the unparalleled opportunities possessed by Brown who shared his home, his income and his life with Keats. The difficulty was that Brown hated the critics whose assaults he believed responsible for the poet's untimely death and he determined to reveal their viciousness and stupidity. He succeeded, but at the cost of depriving this memoir of many of those personal recollections of his hero which he, of all the poet's friends, was best able to supply. But when all is said it possesses a freshness and intimacy to be found nowhere else, and lovers of Keats will give it welcome.

JOSEPH J. REILLY.

History of the Moment

Lost Heritage, by Bruno Frank. New York: The Viking Press. \$2.50.

BRUNO FRANK'S first contemporary novel is a story of Nazi Germany, another sound and well-informed volume in the distinguished library that includes "The Oppermans," "The Last Civilian" and "German Family." Such books must be considered primarily as interpretative history, and although "Lost Heritage" is a literate and richly allusive novel, its deft literary values are inevitably subordinated to what might be called, in the better sense, its journalistic qualities.

The leading character is perforce a sort of mobile lens which Frank focuses upon the scenes of recent history and through which he develops the (one might say) scenario, the total impression of which is perhaps the philosophy which is supporting him through this crisis in the life of his race. Frank sees it as the far hope that this madness will pass and that old and tried human values will again prevail.

As to his method, by delving much less deeply than other such novels have done into the social and economic roots of the Nazi growth, Frank has re-created for us in some measure the sickening horror of those helpless German citizens upon whom the facts of machine-like espionage and sub-human torture tribunals first fell like the visitation of a nightmare.

The closing chapters of the book introduce a thin love story which, while it adds definitely to the main impression, does so in a disproportionately small degree.

GERALD RAFTERY.

Rebuilding Canterbury

The Zeal of Thy House, by Dorothy L. Sayers. New York: Harcourt, Brace and Company. \$1.50.

DON'T let a cumbersome title keep you from reading this daring yet tender drama of William of Sens and his adventures in rebuilding the choir of Canterbury which was destroyed in the great fire of 1174. Warm, human and exciting, this play gives us a master builder of Canterbury who has both the earth and the sky within him. To be sure it deals at times with lust and pride but so did the Bible and the manner in which the theme is resolved here has a cleansing spirit which should be a lesson in technique to all daring and aspiring Catholic dramatists.

Those who heretofore have known Dorothy Sayers merely as a shrewd and deft dispenser of detective novels have a delightful surprise in store for them. She has taken the simplest of all incidents, the rebuilding of the great choir, and embellished it with grace and fire and the stirring chants of great choruses. It has not the resounding clash of forces such as was present in Eliot's "Murder in the Cathedral," the play which preceded it at the annual Festival of Canterbury, but it brings man and God together in a poignant and memorable conflict.

An amazing and challenging excursion into the theatre, this play gives us the archangels gently brooding over the Fathers in choir with a comedy that is truly cosmic and much more elevating than the Mercury and Jupiter scene

at the opening of the current "Amphitryon 38." And when one of the angels obligingly takes a feather out of his wing to replace a pen quill, this chronicle of men and angels compares favorably with Obey's "Noah" and occasionally though only fleetingly with Marc Connelly's "Green Pastures."

The Federal Theatre is almost certain to pick this one up. It would be a provocative successor in the cycle begun by "Murder in the Cathedral." Perhaps the Catholic Theatre Conference should scan it without delay.

EMMET LAVERY.

Eugénie Milleret

The Foundress of the Sisters of the Assumption, by C. C. Martindale, S.J. London: Burns, Oates and Washbourne. \$2.00.

IT IS a noticeable fact in the records of saintly men and women that their saintliness emerges from hidden recesses of character, unhelped and unhindered by the outward circumstances of life. Marie Eugénie Milleret de Brou had neither the sweet accord of early piety nor the heroic incentive of opposition. She was left peacefully but perilously alone until she came under the influence of Abbé Combalot, who was preaching the Lenten sermons at the Church of St. Eustace, and she was never left alone afterward.

It would be unjust to deny to Combalot the merits of sincere piety and heroic impulses; but he lacked control. His measures were bouncing measures. He would decide upon the uniform to be worn by a new order of nuns who had not yet a postulant or a rule, and he would feel that one important step had been taken. He terrified poor Eugénie Milleret by telling her that she was to found the Congregation of the Assumption, when the girl had no more idea of founding a religious order than of founding an empire. Yet she did found it, and many of the Abbé's dreams took shape and form; but not under his direction, and not until his penitent had passed from his hands into the control of wiser, sterner counselors.

The history of the Order of the Assumption, which is essentially the history of its foundress, is admirably told in Father Martindale's little volume. It is a complicated record, but it has been simplified into a clear and coherent narrative. The Franco-Prussian War turned the convent at Auteuil into a hospital. The siege of Paris reduced the Sisterhood to the lowest level at which humanity could survive. The Prussians requisitioned the building. The Commune occupied it. And when all was over the nuns returned, the school was reopened, and the work went on.

The King of Spain entreated Mère Marie Eugénie to send some of her Sisterhood to Madrid. His young wife, Mercedes, had been brought up at Auteuil. She died after five months of married life, and lies in the Escorial, outside the enclosure sacred to queens who had given sons to Spain; but she had endeared herself to the country of her adoption, and Alfonso sought to honor her memory by a foundation of nuns who knew her rare loveliness and her far rarer wisdom.

USED and OUT-OF-PRINT BOOKS AQUIN
of Interest to Catholics
Bought and Sold
Maximum Prices Paid for Catholic Libraries
Write for current list
AQUIN BOOK SHOP

150 East 56th Street

New York City



BETHANY REST HOUSE

(Conducted for Women by the Maryknoll Sisters)

DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass

REASONABLE RATES

Sr. Director, BETHANY HOUSE, Ossining, Maryknoll P. O., N. Y.
Tel. No. Ossining 1452

St. Hilda Guild, Inc.



Church Vestments, Altar Linen

Ecclesiastical Embroidery

Conferences with reference to the
adornment of churches

Old Embroidery Transferred

147 EAST 47th ST. NEW YORK
ELdorado 5-1053

VISTA MARIA

HOSPICE OF REST AND HEALTH

— Open All Year —

Cragmoor, Ulster Co., N. Y.

VISTA MARIA is the unique and delightful
Winter and Summer Haven of Rest on the crest
of the Shawangunk Mts., 2000 feet above sea level,
75 miles northwest of New York City.

Here amidst scenes of great natural loveliness and
grandeur, literally above the clouds and far from
the noise and stress of the city, one may find rest
of body and soul in a congenial Catholic atmosphere.

A Great Mansion of 35 rooms, beautifully equipped
for the accommodation of guests, formerly the home
and estate of the celebrated landscape artist, the
late George Inness, Jr.

Vista Maria is, indeed, the realization of an
artist's dream, — an ideal spot for those in quest
of rest and health of body and spirit!

Open all year, to both men and women, it is
specially suited to those who "need a rest." Those
requiring special nursing care, and contagious or
highly nervous cases are not admitted.

A competent physician gives physiotherapy treat-
ments, diathermic, infra red and violet ray, etc., and
special diets are provided.

RATES: From \$30. a week, everything included.
Special week-end accommodations at from \$5. a day.

Daughters of Mary, Health of the Sick

Vista Maria, Cragmoor, New York, Telephone Ellenville 63 R
OR 10 West 17th Street, New York City, CHelsea 3-1616

MUSICAL RECORDINGS

MUSIC LOVERS 100,000 of the finest records in the
world, playable on any phonograph,
on sale at 50c & 75c per record (value \$1.50 &
\$2). The Masses, Symphonies, Chamber Music, Operas, etc., of
Bach, Beethoven, Brahms, Mozart, Wagner, etc. Mail Orders.
Catalog.

THE GRAMOPHONE SHOP, INC., 18 EAST 48th ST., NEW YORK

NEXT WEEK

THE PARIS PASSION PLAY, by the brilliant Catholic journalist and social observer, Barbara Barclay Carter, describes the major dramatic accomplishment of the Exposition season in the erstwhile anticlerical capital on the Seine. Miss Carter vividly pictures the mystery play at the great portals of Notre Dame, and she assays its significance in French intellectual and public life. Aligning it with other trends apparent in France, she is able to make optimistic observations on the present condition of the Church and of Catholics in the life of the Third Republic.

. . . WILLIAM DEAN HOWELLS, by Daniel S. Rankin, is a very interesting biography and interpretation of the great American author whose centenary came earlier this year. The realism and Americanism of the Ohio artist are thoughtfully examined by a critic whose literary gifts and standards of literary art make a sure basis for a persuasive and agreeable appraisal. . . . George N. Shuster has just sent us, from Prague, MASARYK, a story of his funeral, his patriotic and democratic career, and the lingering separation between himself and the perennial traditions of the Catholic Church. Masaryk, the great embodiment of nationalism and a sincerely religious man, had a hold on his people far different from that of most of those who now ride at the head of processions of a million, and the tribute paid him by his fellow citizens was far different from that evoked by regimenters of the national will. Nationalism has many forms, and the form associated with Masaryk and Czechoslovakia deserves study: where it triumphs, where it fails.

. . . THEATRE DIVIDENDS, by Emmet Lavery, tells what an active man of the theatre feels is the relationship of the show and the propaganda. Mr. Lavery has very definite ideas of the potentiality of Broadway (and all the Broadways) for the propagation of the faith of the Left Wing or of the Right Wing. So far, he claims, only the former has been realized.

It is the invariable gift of sanctity to attract those souls *bien née* who can carry on their work with zeal and discretion. Mère Marie Eugénie was no exception to this rule. Father Martindale shows us that the young women who surrounded her, and who, under her direction, founded new schools in France, Belgium and England, were too remarkable to be ignored. All of them seem to have acquired some measure of her devoted goodness, and of her admirable common sense. She understood her responsibility to her profession as well as her responsibility to her order. She knew how heavy was the task she had assumed. Her sense of balance and proportion never failed. Her vocation was the "service of souls"; but the French taught by her nuns must be pure and correct, because the language of France is a perfect medium of self-expression. A valiant and a saintly woman whose work lives after her, and whose spiritual daughters call her blessed.

AGNES REPPLIER.

Pioneers

The Church Founders of the Northwest, by M. M. Hoffman. Milwaukee: Bruce Publishing Company. \$3.50.

IN THIS well-documented volume, the beginnings of Catholic Church organization along the northern Mississippi River are traced with fascinating human interest. The principal characters are Matthias Loras and Joseph Cretin, first bishops of Dubuque and St. Paul respectively, but the author points out that his purpose is to relate the story "of the epic deeds they saw performed round them and of which they were a part—*quorum partes magnae fuerunt*—the great epic deeds of the Catholic pioneers and settlers of the forests and prairies of our Northwest."

Lovers of local lore, particularly in the Midwest, will find themselves in their element, and, Iowa, Minnesota and northwestern Illinois being the chief scenes of action, Father Mazzuchelli looms with importance among the many great figures depicted. But the general story, with its roots in European backgrounds and sacrifices, is one of the greatest significance in the development of the Church in America.

The obstacles that faced the establishment of the Catholic missions and schools, in an era infected with "Know-Nothingism," are presented in "The Church Founders of the Northwest," with letters and communications which give at the same time a graphic picture of men of the times, ranging from warring Indian tribes to government agents and Protestant missionaries and not sparing such prominent figures as Samuel B. Morse and Zachary Taylor.

The author's frank use of materials which give the honest, if sometimes surprising and confidential, views of his principal figures contributes not a little to the interest and value of his narrative. A chapter of general summary, instead of a final report on missionary funds, however, would have brought the volume to a more satisfying termination.

JAMES A. MAGNER.

Briefer Mention

The American Civil War: An Interpretation, by Carl Russel Fish; edited by William Ernest Smith, Ph.D. New York: Longmans, Green and Company. \$3.50. This book is a well-authenticated and analytical study of our history from 1860 to 1865. Written with intent to please the general reader it is nevertheless one that should not be omitted by any scholar of that period and can take its place with credit in any library of the Civil War.

Robinson of England, by John Drinkwater. New York: The Macmillan Company. \$2.50. A rural family and the Oxford countryside are depicted in truly English style by one who was one of Britain's leading playwrights. For those who have an acquired taste for conversation as a plot carrier, and whose taste is English, it will be an acceptable story centered in a man who fell in love with his homeland.

The Interpretation of Plain Chant, by Alec Robertson. New York: Oxford University Press. \$2.50. This attractive volume by the chaplain of Westminster Cathedral shows choirmasters how to combat "the monotonous style of singing which has in so many places overcome and obscured the many beauties of plain chant." It calls for the music reforms ordered by the Church with a warm appreciation of the spirit of the liturgy and all created things.

He Did Not Die at Meyerling, by "R," a Habsburg Prince, in collaboration with Henry Lanier. Philadelphia: J. B. Lippincott Company. \$3.00. Mysteries of the past generations peer out through the pages of this fascinatingly written book. And again the question comes to the fore: Did he die? Even here it is not positively confirmed and it is left to the reader to believe or not whether, as the publishers say, "the author has made the most astonishing 'scoop' of modern historical journalism."

Thames Portrait, by E. Arnot Robertson. Photographed by H. E. Turner. New York: The Macmillan Company. \$4.00. Description of a journey from the headwaters of the Thames to the Channel in a motor launch, with fifty-four fine photographs ranging from peaceful countryside to tumultuous river life. "Thames Portrait" makes an interesting companion to while away leisure time.

CONTRIBUTORS

GEORGE K. McCABE is associate professor of economics at the University of Newark, Newark, N. J.

JESSICA POWERS is a Wisconsin poet.

ROBERT SPARKS WALKER is a journalist and lecturer and the author of "Anchor Poems."

THE MARQUESA NENA DE BELMONTE was recently Universal Service feature correspondent in Nationalist Spain.

FLOYD KEELER writes for current periodicals.

F. E. LALLY is associated with the Priory School, Portsmouth, R. I.

FRANCES FROST is the author of "These Acres," a book of poems, and "Innocent Summer," a novel.

JOHN BUNKER is a contemporary American poet, author of "Shining Fields and Dark Towers."

PHILIP BURNHAM is a member of THE COMMONWEAL staff.

JOSEPH J. REILLY is acting head of the department of English at Hunter College, New York City, and the author of "Newman as a Man of Letters."

GERALD RAFTERY is a New Jersey poet and teacher.

EMMET LAVERY, playwright, is the author of "The First Legion" and other plays.

AGNES REPLIER is the author of many books, of which the latest is "Junipero Serra."

REV. JAMES A. MAGNER is a priest of the Archdiocese of Chicago.

For Less

Than a Penny

a Day

A trial subscription to THE COMMONWEAL will bring you for each of the next fifteen weeks: stimulating editorial comment on the nation's headlines; informative articles on the problems of the day; representative verse by leading contemporary poets; reviews of important books, plays, movies.

Send in the attached offer today; it is open only to new subscribers.

-----15 issues for \$1-----

THE COMMONWEAL,

386 Fourth Ave.,

New York City.

Enclosed find \$1. Send the next fifteen issues of THE COMMONWEAL to:

Name

Street

City

10/15/37

EDUCATIONAL DIRECTORY

GIRLS' SCHOOLS

COLLEGE
OF
NEW ROCHELLE

New Rochelle, N. Y.

conducted by the
URSULINE NUNS

Offering A. B. and B. S. Degrees

Fully Accredited by the Association of
American Universities

WESTCHESTER COUNTY

Sixteen miles from
Grand Central Station, New York CityCOLLEGE OF MOUNT ST. VINCENT
ON-HUDSON, CITY OF NEW YORK

Resident and Day Students

Degrees of A.B. and B.S. along exclusively cultural
lines or in preparation for professional careers.Four year courses open to all students qualifying
for Bachelor's degrees in Pedagogy, Journalism,
Commerce, Education and Secretarial Science.

ACADEMY MOUNT ST. VINCENT

Senior, Junior High School and Elementary Department

Write for Prospectus

Mt. St. Mary-on-the-Hudson

NEWBURGH, N. Y.

offers your daughter

1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standards accredited by the University of the State of New York, and Association of the Middle States and Maryland.
3. Modern fire-proof buildings.
4. Sixty-eight acre campus overlooking the Hudson.
5. Athletic field and new gymnasium.

Illustrated booklet upon request.
Sisters of St. Dominic

GIRLS' SCHOOLS

ROSEMONT COLLEGE

ROSEMONT, PA.

Catholic College for the Higher Education of Women conducted by the Religious of the Society of the Holy Child Jesus.

Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Science.

For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the Pennsylvania Railroad.

Fully accredited

Junior Year Abroad

Telephone Bryn Mawr 14

Address REGISTRAR

SETON HILL COLLEGE

Greensburg

Pennsylvania

Accredited by

Association of American Universities

Competent Student Guidance

Academic Leadership

A Junior Year Abroad

Honors Courses

Pre-Medicine, Pre-Law, Teacher Training

Degrees in Liberal Arts, Music, Home Economics

Women from 11 foreign countries and 37 American States

GOOD COUNSEL COLLEGE
White Plains

WESTCHESTER COUNTY NEW YORK

Conducted by the Sisters of the Divine Compassion

Fully Accredited

Standard Courses in Arts and Sciences, pre-medical
Journalism, teacher training, secretarial studies, library science,
fine arts.Unusually beautiful location. Extensive campus.
Forty Minutes from New York

ACADEMY OF ST. JOSEPH

In-the-Pines

Brentwood, Long Island

Boarding and Day School for Girls

Elementary and High School. Affiliated with the State University

Complete Courses in Art, Vocal and International Music

EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS

HORSEBACK RIDING

ADDRESS: MOTHER SUPERIOR

Ravenhill

GERMANTOWN, PENNA.

Boarding and Day School for Girls

Conducted by the Religious of the Assumption

College Preparatory—General Courses

Apply to The Reverend Mother

Academy of the Assumption

SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

COLLEGE OF
NOTRE DAME OF MARYLAND

North Charles Street

BALTIMORE, MARYLAND

An Accredited Catholic Institution for the Higher Education of
Women. Conducted by the School Sisters of Notre Dame.Exceptional Advantages.
For Information Address the Registrar.